

**You Can,
But Will You?**

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Chapter One

The Magic Mirror

Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of. —DEAN SWIFT.

THERE is a legend of a wonderful magic mirror which pilgrims used to journey from all parts of the world to look in. This mirror was supposed to give them back a picture of themselves as they really were, not as they or as their friends or their enemies thought they were.

Once upon a time a pilgrim to the magic mirror, a man who was extremely modest and inclined to depreciate himself, who never thought that he would do anything worthy of notice in the world, was much amazed to see a side of himself which he had never before even guessed at.

There in the magic mirror, clearly outlined within his own figure, was that of another being, strong, self-reliant, a radiant picture of manhood, which showed none of the weaknesses, none of the defects, none of the deficiencies, none of the inferiority, with which he had always invested himself. Behind, or within the reflection of his own face, which he had always thought homely, he saw in the mirror another face without blemish or lines of weakness, but bearing a strange resemblance to his own. As he gazed in amazement, the image of the whole man came out of the background plainer and plainer, until he realized that it must be that of his other self, his higher possible self, which had been waiting for him for years. It was the reflection of the superb man the Creator intended him to be, the man it was possible for him to become, instead of the weak, insignificant man he had always pictured himself! The pilgrim was so impressed by the vision he saw in the magic mirror that it never after left him, and he was continually trying to model himself by it. The more he tried to measure up to its standard, by strengthening his weak points, correcting his faults, and improving his personal appearance in every way possible, the clearer grew his mental picture of that other self of which he had caught a glimpse until it became to him as a living companion.

Finally, the image of the perfect man he so constantly held in mind began to materialize, to take the place of the timid, shrinking, self depreciating man, he had hitherto been, and within a few years his whole appearance, his mental make-up, his bearing and manner, everything about him, had undergone a complete transformation. In fact he had become the grander man the magic mirror had revealed to him. Not only that,

but in those few years he had advanced more in his line, made a greater success, than he had ever dreamed he would. And even then, he said, he was just beginning to measure up to his possibilities.

If some one told you that you could get a look into a magic mirror which would reveal to you the possible man or woman, the person you can be, instead of the weakling you have considered yourself to be, would you not be willing to do everything in your power to obtain such a privilege?

Perhaps you do not know that this is just what the modern philosophy of life-the new conception of man's closer connection with the Creator-will do for you. It will give you a glimpse of your other larger self, your higher self, the man or the woman you were intended to be, but which, perhaps, unfavorable conditions, race beliefs, or hereditary traits have so far kept you from discovering. It will reveal to you not only the possible man or woman beating beneath the smaller man or woman you have pictured yourself to be, but also the things you can accomplish. It will not reflect the little things you have so far done, but the greater things you were intended to do.

The new philosophy of life is even better than the magic mirror of the legend, for it does not reflect the man who has disappointed you, the man who has not lived up to his early promises, the man who has wrecked your ambitions. It does not reflect the weak, inefficient man, the man full of fear, who has no faith in himself, the man of small, picayune achievement. It is a mental X-ray which enables you to peer into the very depths of your being, to see the great within of yourself, with all your un-mined wealth, all your potencies and possibilities yet undeveloped. It shows you what you are capable of doing, builds up your faith in yourself and helps you to bring out the best that is in you, to make yourself the ideal man or woman you long to be.

The most difficult thing in the world is to make people believe in their own bigness, to take stock in their own latent ability. If we had a larger conception of our possibilities, a larger faith in ourselves, even those who are accounted successful could accomplish infinitely more than they do. And if we only better understood our divinity we would have this larger faith. We are crippled by the old orthodox idea of man's inferiority. But there is no inferiority about the man God made. The only inferiority in us is what we put into ourselves. What God made is perfect. The trouble is that most of us are but a burlesque of the man God patterned and intended. And this because we have no faith in ourselves, no knowledge of our divine possibilities. All inferiority, all failure, is the result of ignorance of our real selves and our kinship with God.

A Harvard graduate who has been out of college for years recently wrote me that, because of his lack of self-confidence, he has never made more than twelve dollars a

week. A graduate of Princeton says that, except for a brief period, he has never been able to earn more than a couple of dollars a day. Both of these men are fully equipped, physically and mentally, to do big things, to make life a great success, but they are failures because they do not dare to assume responsibility. Their timidity and their lack of faith in themselves destroy their efficiency. Their education, their physical well being and natural ability, are lost, as far as material results are concerned, because of their low estimate of themselves. Until they reverse this by getting a glimpse of their divinity, their inheritance as sons of God,

The magic mirror of the new philosophy makes us see ourselves as the children of God, with almost limitless power, inherited from Him. It teaches us that self-depreciation is a crime; that man was made to be a conqueror, not a slave; a success, not a failure; to assert his God-given birthright of divine power and rise to the height of his possibilities, not to sink away below them as so many of us do. If, like the Harvard and the Princeton graduate, you are in an inferior position, discouraged and humiliated because you are making no progress, this new philosophy will help you as nothing else can. It will help you to bring out the man you long to be, that fuller, grander man of the Creator's plan that is beating beneath the unsuccessful or mediocre man you have been. It will help you to realize and to develop the possibilities of the man who has been back of your inferior job in the past, the man who has so disappointed your ambition.

Now, your mental picture of the man who has been back of your job, the picture of yourself you have held in mind so long, is that of the man you will be until you get a larger vision of yourself, until you improve your opinion and your mental pattern of yourself, until you exchange that inferior pattern for your ideal, your model of what you long to be, and what you can and should be. In other words, so long as you hold in mind a defective, inferior model of the man back of your job he will continue to disappoint you. If you want to climb, to get out of the rut of inferiority you have made for yourself, you must have nothing more to do with the man who has never measured up to his possibilities, who has continually thwarted your ambition and disappointed you in the past. You must quit him forever and enlarge and improve your mental model of yourself, and then strive with all your might to measure up to that model.

That which is of supreme importance to you, the thing that should concern you most, is not your smaller, meaner self, not your discouraged, disappointed self, but your larger, manlier, sublimer self. Look into the magic mirror of your own soul, where God's purpose in creating you is written, and you will see envisaged there not the little narrow, weak, ineffective person your fears and mistakes have made, but the magnificent man God had in mind when He made you. Think, speak, walk, act and live as this man would, and then you will be working in harmony with your Maker, not against Him; then you will fulfill His plan instead of thwarting it; you will be a success instead of a failure.

Chapter Two

The New Philosophy of Life

When one is thoroughly alive to the consciousness that he is supported by divine power, which will rush to his aid in any emergency or trouble, he is neither afraid nor discouraged.

“THAT which shows God within me fortifies me,” says Emerson. “That which shows Him without me makes me a wart and a wen.”

The greatest service which the new philosophy is rendering the race is its insistence on man's divinity, on the power that is his through the God within him. It teaches that all is God, and hence that man must be one with God, partaker of His divine power and attributes. Instead of minifying and discrediting man as a being conceived in sin, born in iniquity, a poor miserable worm of the dust, who at the beginning had fallen from grace and forfeited his divine birthright by incurring God's displeasure, it raises him to a divine height, makes him a God-like being. It inculcates a new respect for man, because it sees the God man instead of the “fallen” man. Instead of the weak, sinful, degraded man theology pictures, the new philosophy sees the exalted, sublime, divine man. Instead of abasing him, looking on him as helpless, as estranged from his God, it sees him just the opposite. It finds the God in every man.

This new conception of man and of his relation to his Creator gives him a new meaning, a new dignity, for it shows that he is more than human, that he is a god in the making. It shows that he is not a victim of his ancestors. It explodes the idea that a stunted career was ‘fore-ordained for him before he was born. It reveals to man the fact that he has inherited a power from his Divine Ancestor which is more than a match for any handicap handed down from his earthly parents. It insists that he is master of his destiny and that by virtue of his divine nature he can make himself whatever he wills to be.

The great trouble with most of us is that we do not half believe in our divinity. We are saturated with the old theological thought, with the old race belief, with the idea of our utter helplessness, that we are poor, weak worms of the dust, and that about all we can do is to plead for a little help from the Creator. The story of the prince who was brought up in ignorance of his royal birth and kingly inheritance is applicable to the great majority of men and women.

According to this old story, a powerful king, anxious to save his only son and heir from the temptations which come to a youth who is conscious that he is heir to a great

kingdom, decided to bring him up in ignorance of his origin and future inheritance. While the child was yet an infant he took him secretly to a forester and his wife who lived deep in the woods and gave him to them with instructions to bring him up as they would their own child. The king and queen never visited or communicated with him, and no one knew the secret of his birth but the forester and his wife. They dressed him like a forester's child and brought him up to work, to study, and to make the most of himself.

Thus the young prince lived in the utmost simplicity, without the luxury and the adulation which are so likely to soften the fiber or utterly ruin the character of one reared in a court. Finally, when he had grown to be a stalwart stripling, just emerging into manhood, a messenger was sent to the forester's home to bring the prince to the palace, and there was disclosed to him the truth of his parentage.

Most of us are in the position of the young prince while he lived as a poor forester's son. We are ignorant of our origin, of our divine parentage, our godlike inheritance. We know practically nothing of the divinity which lives within us, of the power that is ours to command.

The new philosophy reveals our true parentage and gives us the key to our inheritance. It turns us right about face and shows us how to come into our own. It points out that the help man has been looking for outside of himself, all his resources and all his good fortune are inside of him; that there is the very spring and source of his power, that there he must find his success, his supreme satisfaction, his happiness, his God. It makes us face life with a different spirit, with a new courage, a new motive. It is full of hope, of gladness, of promise which does not disappoint in its fulfillment. It destroys fear and worry, those ancient enemies of our peace of mind and happiness. It opens up new avenues of joy and gives a new outlook upon life. It is ushering in the dawn of a new day for humanity.

We are learning from the new philosophy that there are no such things as human nobodies, because all have divine possibilities locked up in them. It tells the poor wretch who feels that he is an outcast from society, a nobody, a beggar, that he is nothing of the kind, but the child of a King. It shows him that beneath his filth and rags is inscribed the image of his Maker, just as we sometimes find an old discarded, depreciated picture, covered with grime and almost unrecognizable, the artist's name so blurred and blotched that it is illegible, but which when cleaned and restored is found to be a priceless work of art by a great master. It shows this poor soiled human being how to find the real man in himself, the man that God made.

Many people have gone through half, or more than half, of their lives without ever even dreaming of their tremendous locked-up power until the door to the great within of themselves was opened by the new conception of God, the new conception of man, and of his relation to his divine Source. They found themselves in great measure

through the practice of ideal suggestion or the visualization of the truth which constitutes the very heart of the new philosophy.

The majority of the human race are so hypnotized by fear and anxiety,-fear of poverty, fear of failure, fear of disease and suffering, fear of accident and misfortune, fear of all the things they are trying to avoid,-that they constantly visualize them and thus actually attract the very ills they fear. They dwell upon these distressing mental pictures until they etch themselves so deeply into their consciousness that they become entrenched in their lives, a part of them. They erect a barrier between them and the good things that otherwise might come to them.

The new way of thinking is the exact reverse of this. It insists that we must visualize what we wish to attain and not its opposite. It is showing men that if they want health, if they want to be strong and vigorous, they must hold the health ideal, they must think of themselves as physically perfect, strong and vigorous. In the same way, if they want to be prosperous, successful, free from the grind and limitations of poverty, it teaches that they must not think poverty and failure thoughts, but the opposite.

For instance, it tells us that we drive prosperity away if we seem to say to it by our bearings, our appearance, our convictions, our doubts, our fears, "Don't come near me, Prosperity. You are not for me. Although I long for you more than for anything else, yet I am convinced I shall never possess you. I am just an ordinary average man, and cannot hope to be prosperous. All my relatives have been poor; they have just managed to get along, and I never expect to do more than they did. just keep my head above water. The good things of this world were never intended for me. My luck does not run that way. As a young man I was very ambitious, but somehow, no matter how hard I worked, luck seemed to go against me, and I felt it wouldn't pay to strain and struggle and strive to keep up with those who seemed to be born to get on. I just made up my mind that it was not intended for me ever to be rich or independent."

The new philosophy shows us that if we want to get on in the world, we must hold the hopeful, optimistic attitude. It tells us that if we would attain prosperity, we .must obey the law of prosperity~ because the abundance God has provided for us can never flow toward a pessimistic, doubting, or unbelieving mind; that abundance cannot flow through pipes pinched by doubts and fears.

The new way of thinking makes it clear that we get out of life what our ideals call for, because we invariably head toward our ideals. It shows that the things we long for are what we pray for, and that if we work for them with faith and confidence, believing we shall receive, undoubtedly we shall; but that if, on the other hand, we think the good things of life are not for us; if we have no hope or expectation of ever getting them, no matter how hard we work, they will not come to us. It tells us always to think of ourselves as lucky, that we really bear a charmed life because we are the children of the Infinite, and therefore are entitled to good things, to prosperity, an abundance of all that we need. In short, the new philosophy is showing us that thoughts, emotions, moods,

desires are seeds which must produce a harvest like themselves.

Until recently we did not know that the thing we long for, or what we dread or fear, we are headed towards, that we always go in the direction of our' thought, that this strikes the keynote of our life song, that every cell in our body vibrates to this keynote, whatsoever its character.

The new philosophy is making all this clear. It is showing people how to attract the things they desire instead of driving them away by their negative, destructive thoughts, by their wrong mental attitude. It is teaching men how to look at life constructively, how to hold the mental attitude that builds, that produces, instead of the attitude which tears down, which destroys. It is teaching men that if they think themselves unlucky, if they are always talking about fate being against them, if they are slandering themselves in any way, they are building those thought images into their lives. It warns us that all disagreeable, all painful thinking is negative, and that when we encourage such thinking we are destroying, killing down the very things we are trying to build up when our minds are positive, hopeful, expectant of good things.

Doubt is the great human traitor that strangles more ability and keeps more splendid men and women in mediocrity, makes more people fail in life, than almost anything else. The new philosophy warns us that every time we yield to it, every time we yield to discouragement, every time we become disheartened or despondent, we are making our minds negative and piling obstacles in the way of our success, our peace of mind, our happiness. It is impressing upon us the necessity of continually holding the new thought of God.

This new thought of God, which Dr. Eliot says will be the chief characteristic of the religion of the future, is man's inseparableness from the great creative Force. When we live in the realization of this thought, we can have no doubts, no fears.

This new way of thinking is opening up a new world to multitudes of people. It is giving them the living Christ. It is teaching man that his mind is the expression of the divine mind, the one universal intelligence, and that his mind may make connection with the storehouse of infinite treasures in the universal mind.

The claim of the new philosophy, that we are in partnership with the Infinite, and hence in touch with the very Fountain-Head of the all-supply, the all-good, is destined to change the ideals, the destiny, of the race. It gives a new meaning to man, who has hitherto been regarded as an inferior being. Theology pronounced him a poor miserable sinner who had forfeited his claim to his divine sonship and been ostracized from the

divine family. But the new philosophy is reclaiming his birthright, reviving the Christ doctrine of man's divinity.

Emerson says that Christ alone in all history truly estimated the greatness, the divinity of man. Christ constantly emphasized man's great possibilities. He saw that God incarnates Himself in man. The mission of the new philosophy is to find the larger man that Christ saw, to uncover his possibilities. We have all of the Savior's divine qualities within us. Why are we not like him? What made him different from us? The Christ was different because he realized his oneness with God the Father. His inner energies were aroused, his forces were awakened.

The power is within you to be well, to be strong, to be successful, to make your life divine. The power is within you to be young, to be joyous, to be glad. The power is within you to live the blissful life, the life of perpetual joy. The power is within you to be glad always, to rejoice, to be exceeding glad, but perhaps it is not yet awake.

The new philosophy will help you to awaken all your latent power. It will help you to find yourself, as it is helping thousands of men and women to find themselves; helping them to open up locked powers which they never before were able to get hold of, or dreamed they possessed. It will help you to overcome your mental enemies by the application of their antidotes. It will show you how to kill fear; how to cure yourself of despondency, discouragement, and all depressing or otherwise harmful mental states or moods. It will show you how to cure insomnia, nervousness, the "blues," chronic morbidness, negative thinking; how to hold the constructive, instead of the destructive, mental attitude.

Modern science has demonstrated that all thoughts and emotions which do not build, which are not constructive, generate poison in the system by chemical changes, and that multitudes of people suffer most of their lives from the auto-poisoning of their thoughts and emotions, their jealousies, envies, hatreds, their unkind, uncharitable thoughts. The new philosophy holds that no one can poison another's mind, cause him distress, pain or suffering in any way, without inflicting a similar injury on himself, because every evil thought is a boomerang which returns to strike the one who sent it forth.

The new teaching is a perpetual protest against seeing or appealing to the animal, or the bad in man. It teaches us not to hold the thought of inferiority, the jealous thought, the envious thought, the selfish thought, the hate thought, the revenge thought, the lustful thought towards any human being. It tells us that, when we look at a fellow man through suspicious, distrusting eyes, through envious, jealous, or hating eyes, by an inevitable law we arouse in him the self-same thoughts we hold in our minds.

It continually emphasizes the importance of the thought forces and urges us to send out only the thoughts of the All-Good, the perfect, ever-loving Creator, in whose image we are made. It knows that the only way to call out the God in man, the only way to awaken his divine qualities is to appeal to his God nature.

This is why, in spite of all appearances to the contrary, the new philosophy teaches us to think of, to hold the ideal of, the God man in regard to every human being, to picture their divine possibilities and not their deficiencies, their defects, their failures or their mediocre achievement. It bids us always to appeal to the best in man, to think the best, to believe the best of him, for the good will only respond to the good appeal, the God in your brother man will only respond to the God in you. You will never call out the divine spark that slumbers in every soul, you will never bring out the love and nobility in a man by hating and despising him.

Christ's injunction to love our enemies, which even in the churches was considered well nigh impossible, is now known to be absolutely scientific. Love is the natural antidote for hatred. We know that hatred, jealousy, envy, cannot live an instant in the atmosphere of love, because it is their natural antidote, just as water is the natural antidote of fire. We are finding now that Christ's sayings were absolutely scientific. Hate can never cure hate. It simply adds more fuel to the fire. Yet for centuries men tried to put out the fire of passion with more fire, which was as unscientific as to try to extinguish a fire with kerosene oil. "Do good to them which despitefully use you," and some day the one who has been hating you bitterly, perhaps for, years, will show himself friendly and offer II is hand to you on the street, because the love YOII have held towards him has put out the fire of his anger, has neutralized his hatred.

The beauty of this new remedy, this mental antidote for all poisons and hurts from within ' without, is that it is always ready, always at hand nor do we have to cork it up or store it away in a closet, for its virtue will never evaporate or get stale. We ourselves are the only ones that can adulterate or cheapen it. Multitudes of people die of poisoning every year because the antidotes are not at hand, but in the new philosophy w don't have to wait the fraction of a second. We don't have to call a doctor or wait for a prescription to be put up at the drug store. We can be our own doctor, and this remedy is always at hand. It will antidote any poison, neutralize any mental disturbance, discord or friction. It will neutralize your mental enemies, your poor health, your sickness and disease enemies, your efficiency enemies, your success enemies, your happiness enemies, all the enemies of your peace of mind, all the poisons that are killing your general comfort, harmony and wellbeing.

The new philosophy teaches that all forms of sickness and disease, mental and

physical alike, are the result of error, and hence are cured by truth, the natural antidote for all error. Truth destroys error as an alkali destroys the cutting, biting, eating influences of an acid. Truth neutralizes error just as naturally as light neutralizes darkness, as harmony neutralizes discord.

A fundamental principle of the new philosophy is that we should never think or say anything regarding ourselves, our health, our success, our ability, our character, which we do not wish to come true, because our thoughts, our convictions, our assertions are dynamic forces which tend to reproduce themselves in every cell of the body.

For instance, to denounce and depreciate yourself constantly, to tell people of your faults, your failings, your shortcomings, to say that you have a wretched memory, that you never can remember anything, or that you never can do anything like other people, that there must be something the matter with you, for you are always blundering and making stupid mistakes—all this is contrary to its teaching. It tells you to beware of all belittling of yourself, for every time you think or say you are a failure, that you don't amount to anything, that you are unlucky, that you are weak, that you haven't much vitality, that you tire out easily, that you are afraid you are going to be ill, afraid you can't do this or the other, afraid some evil is coming to you, every time you speak disparagingly of yourself, or even think unfortunate things are true of yourself are coming into your life, you are tending to bring them into reality or what we call reality.

The negative, "I can't," "I dare not," "I'm afraid," philosophy, never accomplishes anything, never gets anywhere, because there is no law by which one can as long as he thinks he can't. The new teaching is very emphatic on this point. It maintains that, to win out in anything we must hold the positive mental attitude that we shall win. It helps us to do this, gives assurance and confidence, because it shows that we are not mere puppets tossed about by a cruel fate or destiny, but that we are children of the King of kings, and as such have rights that no fate which we do not make ourselves can touch. It holds that our lives rest not upon accident, not upon luck, but upon enduring principle, that we can plan our careers with a great degree of certainty; that if we live in accordance with the new thought of God our lives will be one perpetual progress, one continuous growth from the cradle to the grave.

The new philosophy throws a wonderful light upon the great human problems. It gives a real meaning to existence, shows us our true relation to the universe and to our God. It shows us that we are a part of the cause of everything that exists because we are a part of the great Planner of all, and hence that we are co-creators with Him.

It teaches us that life is not a grab game, a scramble to get something away from some: body else. It protests against the wealth fetish, against making money our God,

against human beings coining their very souls into dollars. It protests against the unnatural crowding, pushing, elbowing one's way through life regardless of others' rights. It protests against the doctrine of "might makes right," against the rich and powerful riding roughshod over the rights and the finer sensibilities of the weak, the sensitive, the poor. It protests against the frantic effort everywhere of nations as well as of individuals to get ahead of their neighbors, to get something away from them. It protests against the everlasting catering to the animal, against your making a daub of your life, which was intended for a masterpiece. It bids you come out of the basement of your being, up from your animal faculties and propensities, into the drawing room of the soul, into the upper chambers of your nature where intellect and character dominate. It will change your tastes, your desires, so that you will long only for the good, the beautiful and the true. You will desire the things that will lift, that will inspire and ennoble your nature, and you will get what you desire.

This doctrine makes a special appeal to the undiscovered part of us, the other half of ourselves, which has never been called out, and which is waiting to serve us, to help us fight our battles. It appeals to all who have botched their lives, who have not won out as they hoped or dreamed they would, to those who have reached middle life, or gone beyond it, and find themselves still struggling, without a competence, without a home, without a job, without friends, without most, or all, of the things that make life desirable. No matter if you are a failure, or think you are, if you feel that there is no future for you, if you are tempted to give up, or if you have long since given up trying, and barely exist instead of living, it will show you how to recover your lost grip upon yourself. It will restore your faded visions, revive your, half forgotten dreams, renew your youthful ambition. It will brush aside the film of discouragement, take the cobwebs out of your brain and make you think more clearly. It will arouse a new courage, a new spirit in you, so that you will never again be satisfied to grovel, never again be satisfied until you have uncovered the other half of yourself which has been waiting to help you win your life's victory.

The practice of the new philosophy increases one's ability tremendously, for two reasons. First, because it discovers ability which was before locked up, calls out hitherto unknown resources; and second, it keeps the mind in harmony by killing fear, worry, anxiety, destroying all the enemies of our success, of our efficiency. It puts the mind in a condition to succeed. It sharpens the faculties, makes them keener, because it gives a new outlook upon life, turns one about so that he faces towards his goal, towards certainty, towards assurance, instead of towards doubt, fear and uncertainty. It helps him to utilize the results of his efforts, whereas, formerly, he was largely neutralizing them by doubt, by fear, by worry, lack of faith and self-confidence.

There is no other philosophy which offers a remedy for so many evils, a panacea for so many human ills. There is none which offers such hope to the hopeless, such promise to the down-and-outs, to those who have lost out in life's battles. To the poor,

dissatisfied, discouraged, starving man it is a new revelation. It shows that wherever one may have strayed on the life path there is still a chance to make good, that one can make good in a grand way even out of the tag end of a life which he thought worthless. It is essentially a philosophy of hope, a philosophy of expectation of glorious things to come to us in the future.

It opens the door to the real wealth in the great within of human beings. It reveals marvelous treasures to those who thought they were poor, who thought they were down-and-outs and never would amount to anything. It opens up a new world of possibilities, holds out new hope to those in whom hope had died. Whatever their failure or sin it gives them a new motive, a new chance to make good. It teaches that no human being, no matter what his condition or what his crime, has lost his chance to do this.

If you are looking for a remedy that really heals and helps all who are suffering, try the new philosophy. If you have tried everything else you can think of, everything your friends recommended, everything you have ever heard of, and yet have not found relief; if all these things have disappointed, and failed to cure you of your hurts, your discontent or dissatisfaction; if you have tried all of the world's remedies for unhappiness and found them empty, of no avail; if they have left you just as heartsick, just as soul-sick, just as hungry and dissatisfied as before, try the new philosophy. In it you will find the soul's panacea, that which will cure all of your heartaches, your sorrows, your griefs, your regrets, your failure, your mistakes, or your crimes.

The ark of Noah was not a wooden building. It merely typified a place of refuge, of safety, a place where everything on the earth could find protection from its enemies, a refuge from danger. The new philosophy is such a refuge. No matter where you are it will help you. By its aid you can make your life a glorious success, a masterpiece.

This new philosophy is in reality no new thing at all. It does not lay new foundations, for the Bible tells us that "other foundations can no man lay." It has simply rediscovered the old foundations and builds on the bedrock of Christ. As Dr. W. John Murray says: "It is not a modern invention or a newfangled discovery. New Thought is a title or name which has been given to a philosophy which is as old as the sun, as ancient as the ancient of days. It is new only in the sense that the race has lost sight of it from time to time. It is not a new creation, but a new revelation of the old creation."

The new philosophy is a religion of joy and gladness, not for tomorrow in some far off world, but for joy and gladness to-day, in this world. Its promise is to make you happy here as well as hereafter.

Chapter Three

Connecting With the Power That Creates

*Every earnest person hears a call from his own soul;
the voice that calls him is within.*

THE keeper of a menagerie tried the experiment of raising a young puppy and a tiger cub in the same cage. The two grew together, ate together, played together, and slept together as harmoniously as if they belonged to the same family. The puppy being larger at the start domineered over the tiger cub, assuming the attitude of master and leader not only in their play but on all occasions. In time, however, the tiger naturally outgrew the dog in size and strength. But it had not outgrown the habit of being dominated by him. The memory of many former encounters, in which it had been worsted and punished by the teeth of the dog, kept it in a pitiful state of fear and subjection.

Finally they had to be separated. The tiger, however, grieved so for his companion that he began to pine away and lose his spirit. He became morose and irritable, refused to eat, and took no notice of anybody. Alarmed at his condition, the keeper after a few weeks put the dog back in the cage. The two were overjoyed to meet again, but the dog immediately assumed his old ascendancy over the tiger. Notwithstanding the fact that if the jungle beast put forth his strength he could easily have killed a dozen dogs, he could not overcome his habit of submission to his babyhood companion, his early master.

Most of us are like this tiger. We have formed the habit of cowering before things that have no power over us except what our imagination gives them. This habit has held us in slavery so long that it has become a part of our being. We do not realize that there is a something within us that can laugh at fate, something far greater than a tiger's strength, which we have inherited from our divine Parent, something which makes us masters of circumstances and give us dominion over everything in the universe.

The reason we are victims of the dogs of worry, of fear, of ignorance, of self-depreciation--all the things that handicap us, keep us doing little things when we might be doing big things--is because we do not know our real strength as children of God, because we have never learned how to assert our divine qualities, because we have never really believed in our divinity. We stumble about in ignorance, not knowing that we have a superior divine force within us, back of the flesh but not of it, that would enable us to

triumph over all obstacles. We are not conscious of our close connection with the source of all power, which makes us master instead of slave in every condition of life.

Emerson says that a man is weak when he looks for help outside of himself; that it is only as he throws himself unhesitatingly on his thought that he instantly rights himself, stands erect and works miracles. In other words; no man ever does the biggest thing possible to him while he depends upon outside help, pulls, influence, others to boost him, to give him capital, or to start his enterprise. It is only when, figuratively speaking, he throws everything else overboard and dives right into the great within of himself that he finds the spring of success, the achievement force, the power which does things in a big way. When he begins to see that all outside help doesn't amount to anything compared with the tremendous force of his own creative mind, he begins to create, to develop his divine powers.

While you are depreciating yourself and wishing you had the ability of this or that successful man or woman, or that you had some one to boost you, you are throwing up obstacles in the way of your success. There are powers inside of you which, if you could discover and use, would make of you everything you ever dreamed or imagined you could become.

You have your being in the very Fountain Head of the all-supply; you are in touch with *Omnipotence* and yet are *impotent*. You are immersed in the great cosmic ocean of intelligence, and can draw to you all things necessary to your growth and higher development. In short, you live, move and have your being in Omnipotence, and certainly must partake of the divine qualities of your Father-Omnipotence. Claim and use your heritage, and you will no longer feel weak, inferior, or unequal to what you wish to do.

Every great inventor, every great discoverer, every great genius has felt the thrill of the divine inward force, that mysterious power back of the flesh but not of it, which has come to his aid in working out the device, the discovery, the invention, the book, the painting, the great musical composition, the poem-whatever he was trying to create or discover.

Concerning the best things that he has given the world, Edison says he has been conscious that he has been merely passing them along to his fellow men from the infinite Source of all things. He feels that he is only a medium for transmitting from the great cosmic intelligence which fills the universe a few of the possible infinite number of devices which are destined to emancipate human beings from every form of drudgery, safe-guard them against all sorts of dangers, make them immune to many of the enemies of life, and make living on this earth generally more worth while, more enjoyable for all.

Many an author in a white flame of inspiration has written as rapidly as possible until he was exhausted, simply copying the panorama which was passing like lightning before his mind, pictures which he had never seen before, which came from out of the Somewhere, and which, if not reproduced when they came, would pass out into the Nowhere, perhaps, never to return. And again, many an author has read the result of his day's writing, impressed with the mystery of it all, the fact that he was hardly conscious of what he had been putting down as his pen moved along the paper, but feeling literally compelled to obey the imperious inner mysterious force that urged him forward.

Many of the greatest inventions and discoveries have been worked out by this divine power back of the conscious brain, the conscious mind. Working through the subjective or subconscious mind, it often solves problems and untangles matters which the objective mind could not do unaided. In several instances the proper interpretation of Oriental hieroglyphic inscriptions which had been given up as unsolvable riddles have come to explorers and to archaeologists during their sleep. While the objective mind was quiescent they were furnished the key to the whole problem which had so long puzzled and perplexed them.

We have all had similar experiences with greater or lesser questions. How often, after we have puzzled our brains, racked our resources and are still unable to solve the problem that perplexes us, we lie down at night discouraged and disheartened, perhaps ready to give up the fight, and lo and behold, when we wake in the morning the answer is waiting, the problem which our conscious mind could not solve has been solved by our subconscious mind while we slept! We do not know where the answer came from, we do not know what power solved the problem for us, we only know it was solved. We know also that always when we have made a desperate call on the great within for help it has come from this inner intelligence, wiser than we, this divine intelligence which accompanies us from the cradle to the grave, and is-ever ready to come to our aid.

Lincoln was wonderfully helped all through his life by his faith in the divine power within him. He was conscious that there was something inside of him, something back of him, which was more than human, a power which carried divine authority, and that if he disobeyed it he would instantly be robbed of his power and peace of mind. He felt that the great principles of truth and justice were speaking through him, that he was simply a medium for the carrying out of the Creator's plans.

The sublimest human consciousness is that which reveals the vital connection between ourselves and our Maker in the great within of us, a connection which makes us one with the Power that made and sustains us. It was this consciousness that made Lincoln invincible in his fight for justice and right. It was his realization of the sustaining power within that led him to triumph over all opposition and carry his great work to

completion-preserving the Union and freeing the slaves.

This power that sustained Lincoln is the same that in great crises makes a giant out of an invalid, as when, for instance, a house takes fire, or some other great catastrophe puts lives in danger. How often has it happened when the home had taken fire and the men folks were away that the delicate invalid wife, who, perhaps, thought she could not walk across the floor or lift a chair, had risen from her bed, rescued the children, carried out the furniture, and done all sorts of marvelous things which would have been difficult for a strong man to do under ordinary circumstances.

Where did this extraordinary power come from? Certainly not from without, nor from the flesh. It came from the great within. It was inside of the woman all the time, waiting for her call, ready to help in the hour of need. It is inside of all of us; and when in dire distress or in desperate straits, when suddenly confronted with a great emergency, we are all able to do marvelous things. We have all experienced that great influx of power from outside of our previous consciousness, something which has come to our rescue in the great crises of our lives, a force which up to that time we did not think we possessed; and afterwards we say to ourselves, "I don't know how I ever lived through that time; I don't know how I managed to do that thing, which would be impossible to me now, but somehow I did it then as naturally as if it were an everyday affair." Of course you did, and if you always depended upon that something within you which is ever ready to back up your call, to answer your demand, you would continue to do things that would appear to you almost miraculous. *But* it is only in our extremities that we touch our real power, that we unconsciously have recourse to the great within. There are multitudes of people in the failure army to-day, with scarcely energy enough to keep them alive, who have mighty forces slumbering deep within themselves which, if they could only be awakened, would enable them to do wonderful things.

There is something greater in you than that which is holding you back from your ambition, which is keeping you in poverty, which is thwarting your desire for an education. There is something in you that is bigger than any cruel fate, than anything which can mar your career, something which is independent of fire or flood, of hard times or failure, something which can rise above sickness, above disease, above poverty, above everything that would hinder you from becoming the man or the woman it is possible for you to be, from, doing the thing you long to do.

The power that comes to us in the twinkling of an eye enables us to rise from a sick bed and cope with tremendous emergencies, reveals not alone our vital connection with Omnipotence, but it also reveals, as the falling apple did to Newton, a wonderful law. It makes it certain that we possess marvelous hidden powers in the great within of us, and that when we become familiar with the working of the law, they will always come to our aid when we make a call upon them, just as they now do on rare occasions when

we are in great distress.

It is a psychological law that whatever we desire to accomplish we must impress upon the subjective or subconscious mind; that is, we must register a vow with ourselves, we must make our resolution with vigor, with faith that we can do the thing we want to do; we must register our conviction with such intensity that the great creative forces within us will tend to realize them. What we are convinced of, our creative forces will objectify in our minds. Our impressions will become expressions just in proportion to the vigor with which we register our vows to accomplish our ambitions, to make our visions realities.

The working of this mental law is very simply illustrated in the resolve to get up at a certain hour in the morning. If, for example, it is necessary for you to rise at four o'clock in the morning to catch a train, and you stamp your resolve to do this on your subjective mind, saying, to yourself before you go to sleep; "Now, John, you must get up at four in the morning, for it is very important that you catch that train," you will automatically awake at that hour. The more emphatically you make your demand upon that something within you to awaken you at that time, the more likely you are to awake. But a weak, wishy-washy demand will not be executed at all. If you simply say "Well, I suppose I must get up at four o'clock in the morning to catch that train" in an indifferent way, you will not do so. You must make your demand emphatic, think of what you are to do over and over, or the law will not work. You will forget anything that you do not vigorously impress on your mind. You know from experience that if your wife gives you a letter to mail and you just slip it in your pocket and think no more about it, or if she asks you to do an errand, and you do not impress it upon your subconscious mind that you must mail that letter or do that errand at the right time, you will not do either. You may never think of it again unless you are reminded by your wife.

Now that which awakens you at an unusual hour in the morning when you want to take a certain train, or that reminds you at the proper time to mail a letter or to do an errand, is a manifestation of the same mysterious intuition, the God-force in you, the cosmic intelligence, the power that brings you health, prosperity, success, when you obey the law, when you claim health, believe in health, radiate health ideas into all the cells of your body; when you claim prosperity, success, as your birthright, when you think abundance, instead of poverty, success instead of failure --- when you impress upon your subconscious mind your power as a child of God to achieve your legitimate ambition, whatever it may be.

It is in the great within of ourselves, it is in our subconscious selves, that we make wireless connection with the all-supply, with all possible satisfaction; it is here the, great creative processes that make our dreams come true are started.... The intelligent 'energy' that fills the universe exists also in the great within of you, and is at your

disposal to produce what you will. One man converts this energy into a picture which enchants mankind, another into a great poem, another into some marvelous invention, a telephone, or an automobile, another into a great musical composition, while others never use it at all, perhaps go to their graves without ever discovering this their grandest asset.

The greatest trouble with most of us is that our demands upon ourselves are so feeble, the call upon the great within of us so weak and intermittent that it makes no impression upon the creative energies; it lacks the force that transmutes desires into realities. If the necessary conditions are fulfilled, the law works unerringly. If you impress strongly, vigorously, intensely, persistently, upon the subconscious mind your determination to be or to do whatever you long to be or to do; if you register your vows there with tremendous emphasis, and do your level best to actualize your longings, nothing in the world can stand in the way of your success.

When a youth registers his vow with such a tremendous emphasis to do a certain thing, as Lincoln did, as Marshall Field did, as Charles M. Schwab did, and struggles as hard as they did to attain his object, we know that the outcome is certain. On the other hand a weak half-hearted demand, a weak call, means a weak execution. For example, your call upon your great creative forces within for prosperity, for abundance, for health, is weak, because you do not really believe you are going to, be prosperous, that good things will come to you, or that your health will improve. This makes such a light impression upon the creative energies within you that there is no material change in your health, in your conditions.

Of course nothing will come to you if you do not put as much vim into your efforts on the physical plane as you do into your demand on' the great within of you. The effort supplements the demand, and one without the other is of no avail. Everything we know anything about has come into being through the action of these two forces. Consciously or unconsciously they were both used in the production of our railroads, our ships, our homes, our factories, our stores, our cities, our airplanes. They did not spring into being at once. Minds stretched down into the great sea of intelligence within and attracted to the material plane these things which matched their ambitions; their longings ...

If you obey the law, this wonderful interior force will work for you during the night with marvelous effect. When preparing your mind, for sleep, get "rid" of everything that troubles you, of all hatred and envy and jealousy, all anxiety and worry, and impress upon your mind with, mew emphasis the picture of what your ambition longs for; register your vow anew to do what you have undertaken; reaffirm your faith in your ability to succeed; renew your confidence in the' outcome of your plans, and you will be surprised to find what it will do for you even while you sleep. Just as it awakens you for a special train, and just as it works for the inventor, the astronomer, the mathematician, during his

sleep; giving him all clear cut in the morning the process which the objective brain could, not find the previous day, *so*, it will clarify your plans and make your course of action plain and clear cut, night and day, so long as, you are constant in your thought, persistent in your efforts. It will build for you according to your desire, efficiency, fame, opulence, health, power, whatever you demand.\

Wherever you find a man, doing very unusual things, you will find one who, consciously or unconsciously, is obeying the law by making vigorous demands upon it, by registering his life vow so vehemently, speaking the word so emphatically, so persistently, with such tremendous intensity, that his behests are unfailingly carried out.

Schwab has done tremendous things in the steel world because he has made a tremendous demand upon his inner self. He does not neutralize the demands by doubts and, fears as to whether it will be carried out or not. He makes all his demands persistently, emphatically, with vigor, determination; and unquestioned faith, and they are faithfully executed. It was this mysterious inner power that realized his early ambition, when he was driving, stakes at a dollar a day, to become Mr. Carnegie's partner in the steel business.

It was the same power that made the farmer boy, Marshall Field the merchant prince of the world, and Edison, perhaps the greatest inventor of all time. It carried Lincoln from a log-house in the wilderness to the White House. It placed Pershing at the head of the United States Army in France, and it carried Woodrow Wilson up step by step, from a professor's chair to the chair of the nation's Chief Executive and made him the most conspicuous figure at the greatest historical gathering of statesmen and diplomats the world has ever seen.

Most of us are dwarfs of the men and women we might be, because we do not know our power. We have vast possibilities and yet are doing the work of pygmies, because we never draw upon that inner force which would make us giants. The majority of people could more than double their present achievement if they only put into operation the psychological law of the great within, which is capable of satisfying an infinitely greater demand than they ever make upon it.

You know from past experiences that whenever you have been driven to the wall, or thought you were, you have extricated yourself in a way which you never would have dreamed possible had you not been put to the test. The trouble is that in your everyday life you don't go deep enough to tap the divine mind within you. You don't get hold of your infinite resources.

Men who purchase farms on the prairies sometimes find that their predecessors had attempted to drive wells, and, failing to find water, sold out. But the more enterprising purchasers drill down deeper, strike the living stream, and make their farms successes.

Multitudes of people are like the men who sold out. They go through life without ever going deep enough into their inner consciousness to strike the great living stream of supply. Hence their lives are parched, dry and unproductive. If we dip deep enough into the great within of ourselves, and if we persist in our efforts, we shall strike streams of inexhaustible power and abundance that will satisfy our desires, fulfill our life ambitions.

Chapter Four

The New Idea Of God

“Thou canst not behold Me with thy two outer eyes. I have given thee an eye divine with which to behold My power.”

IN a letter written from the front by a young American soldier, before the world war ended, he said: “There are a good many men fighting gallantly here who never before in their lives were men.”

The great war not only made men out of those who never before had been men, but it made heroes of cowards; and gods of men.

Because of his continual closeness to danger and possible death while in the trenches and on the battlefield, the soldier learned to appreciate as never before the realities of life and the omnipresence of God. He realized more keenly than ever did those of us who are not in constant peril, that God is a living presence, the vital principle in every atom of his being; that there is no possible separation of him from this ever creative principle of life and hence that death of his real self, the soul or reality of him is impossible.

The shell, the poison gas, the bayonet, could only wound and hurt the flesh which clothes and houses the soul. The soldier knew that none of these could touch the immortal part of him. He knew that nothing could possibly happen that could harm his real self, because Of its being an inseparable part of *the* great spirit of, the universe. Te consciousness of this truth, of his oneness with the One, gave him in every situation a marvelous assurance, a wonderful comfort, a superb courage. It enabled him to face the foe with the same confidence with which the youth David, armed only with a pebble, faced the giant Philistine in shining armor with all his formidable weapons.

Young men who served in the world war faced death with infinitely greater hope of the future, with infinitely less fear of the hereafter, with infinitely more confidence in what would happen to them after the death of the body, than formerly obtained among soldiers in any war in the world’s history. This was owing to the radical and rapid change in our idea of the Deity; which is greater than all the changes science has wrought.

We no longer worship the God our forefathers worshiped, the hard, stern, partial, unknown God of the past. We have a new conception of God that brings Him down out of the clouds into our everyday life. We know to-day there is no far-off God, no absentee God. We know that He is in every atom, in every electron of the universe. We know that a molecule of matter without God in it is unimaginable, because God is the reality, the soul, of every created thing. We know that all beauty, all truth, every manifestation of kindness, of love, of helpfulness, of good in any form, is but an expression of Him. We are beginning to see God with our natural eyes; that is, we are beginning to see Him in all His infinitude of expressions in everything that exists.

One day when Emerson was out in the open, gazing intently upon the different objects of nature, a friend overheard him say, "God, God, all is God."

God is now so apparent to many of us, that there *is* nothing else in universe half so real as His living presence. We know that we are a vital part of Him; that we literally live, move and have our being in Him, a living reality. We have learned to find Him in everything and everywhere. We see Him in every living creature, in every created thing. We know that we breathe in God at every breath, that He is the great creative, vitalizing force of the universe.

The new idea of God shows us that He could no more be separated from His creations than the sunbeams could be separated from the sun. It shows us that creation is a continuous, never ceasing process, that we could not live a single instant, could not take a single breath, without that ever-creative principle-God. We know that, waking, or sleeping, every instant of our lives, we are being recreated by Him; that our hearts could not beat once, that we could not breathe once, if we were separated from the Great Power which created all and sustains all life, all being.

This conception of God is knocking down the barriers of creed and sectarianism and forming a new religion. All beliefs and faiths as never before. Old hatreds are being wiped out, old prejudices are being buried and forgotten, and when the world is really at peace; in a settled condition again, our churches are going to be reconstructed 'along new lines. The religion that is coming will be too big for creeds; we are going to be united in one big family, for the war has sharply emphasized and brought to our attention an old truth that we are all brothers and sisters, all children of one great Father-Mother God. We are coming to a higher state of consciousness, to the larger truth, the larger, fuller life, the better way of thinking and living, born of our new thought of God.

In spite of the unrest and general disturbance in every part of the world-these conditions follow in the wake of every great war this new thought of God, the union of all in One, is not only uplifting our civilization, but it is opening the eyes of men everywhere

to their divine possibilities of mastership, their power to master destiny, to control and shape conditions, to bend circumstances to their will.

The realization of your divinity of your oneness with God, is the very first step to mastership: So long as you believe you are separate from the Creator, that there is no vital connection between you and the Parent Vine, you will cease to get the life flow of sap from the Vine. As long as you think you are a separate unit, struggling like a lone atom in the universe, at the mercy of all sorts of misfortunes, you will never make much headway; toward mastership. It is the consciousness of your vital connection with God which makes you a power. While you have a sense of your life and being as centered in Him, you will be conscious of the power of mastership; you will be master. Without this you are a weakling.

It was this consciousness of the God in them which made our soldier boys in the Great War so formidable as a fighting force. This new idea of their vital union, with the All-Power and All-Wisdom sustained and inspired them in their struggle for civilization as nothing else could. They did not have the old, fear of death, the old terror of the beyond, because they knew that God being their very life they could by no possibility be separated from Him. They knew that the divine in them, which never dies, could not be touched by shot or shell; that it was only the fleshly clothes that the spirit wears that could, be wounded, destroyed. This knowledge robbed them of all fear, and death of all its old terrors.

In peace as in war, this new thought of God assures, every man that nothing can harm him, that even death cannot change his real self, because he is a branch of the Parent Vine, whose life-blood flows through his, making the reality of him immune to loss or harm from any source.

Chapter Five

You Can But Will You?

“Life’s battle does not always go to the stronger or faster man; But soon or late the man who wins’ Is the one who THINKS he can.”

“IF one says ‘I can, I will, and I shall’, it’s the sort of faith that will pull a fellow through.”

It’s the sort of faith that pulled the man who spoke these words through incredible difficulties to a seat in the Capitol at Washington.

If ever there was a man who could put to shame husky young fellows who are everywhere bewailing their lack of opportunity, and complaining that they cannot overcome the obstacles that bar the way to their success, it is this man -William D. Upshaw, Member of Congress from Atlanta, Georgia.

An accident at eighteen, while working on his father’s farm, almost broke his back, and confined him to bed for seven years, suffering excruciating pain. Slowly improving to the point where he could be carried from his bed to a wheel chair, the young man resumed his interrupted studies and work. Writing for the local newspapers, lecturing on platforms, from an ingenious swinging seat of his own devising, and going around in his wheel-chair peddling a book made up from newspaper articles, in six years he had earned enough money to put him, through Mercer University at Macon, Georgia. The university employed him to work for its endowment fund, for which he succeeded in raising \$50,000. Paying his own expenses, he far outdid this in working for the Bessie Tift College for girls, for which he collected something like \$100,000. Later, out of his earnings, he helped to carry no less than fifty-two girls through this college. Before he entered the contest for Congress, Mr. Upshaw had gained, so that he was able to walk with the aid of crutches. In his plucky canvass he managed to win over six other contestants, all reputable and experienced men.

Compare this young man, poor, crippled, suffering intense agony for years, yet marching straight on to victory, without ever grumbling or asking a helping hand from anyone, with the multitudes of strong, healthy youths waiting around for an opportunity or for some one to boost them!

Here, for instance, is a letter I received from a young fellow who tells me that the idea that there is an opportunity for the man who has winning stuff in him is all wrong. He says, "The places with good salaries are exceedingly few. Business has evolved into a system. Men with a \$50,000 capacity receive \$25 a week. Filing cabinets and ready reference methods have supplanted the old-time calculation and book-keeping. New ideas have resulted in the systematic blending of all the parts of the great business machine. A young man full of energy and zeal, physically and intellectually equipped to undertake any work entrusted to him, unmindful of quitting time, intent only on the full carrying out of every detail of his allotted task, enters a business house. His particular line of work is designated; he cannot intrude in other, departments of the concern; he cannot force his ideas upon the executive chief of the business, no matter how keen or ambitious he may be. His services are valued on the scale of youth, and inexperience and the salary is small, so are the increases in salary, a dollar a week increase, perhaps twice a year. Throwing off the job without a future, he enters another house. Result-the same. There are *some* great opportunities, but there are more great men than opportunities. It is the chance that brings the man and the place together."

The mental attitude of the writer of this letter is the sort of attitude that is holding tens of thousands of men and women from the success they have ample ability to achieve. Instead of saying "I can and I will" they, in effect, say, "I can't and I won't." And of course they don't, for without the will to succeed the greatest genius would be a failure.

Marshal Foch, Generalissimo of the Allied Armies, after the great victory which saved not only France, but the world from the German onslaught said, "I have but one merit, that of never despairing. Victories are won by science, that is true, but also by faith. When one has faith, one does not retire; one stops the enemy where one finds him."

"Strategic science can be acquired, but it is not a group of formulas or a set of principles. It is a knowledge which the chief must make part of himself so that it will guide all his decisions.

"This mental discipline can be gained by a study of history and of concrete examples. It must leave the mind of the commander so open that he acts on accurate information and not on preconceived ideas and hypotheses. But the most brilliant qualities of intelligence are nothing without the will to victory."

"I can and I will" is the slogan that has inspired armies and individuals since time began to triumph over repeated defeats and win their way to victory in the face of overwhelming odds.

It was the will to victory, the “I can and I will” slogan that enabled a poor boy after repeated and disheartening failures to give New York City its most beautiful business structure—the Woolworth Building. Foreign architects have pronounced this building, in the heart of the business section of New York, one of the most beautiful in the world, “a fairy palace,” “a dream in stone.”

The “dreamer” who brought it into being was Frank W. Woolworth. Born poor, on a small farm in New York State, this man had no other heritage than a sound body and the native grit and courage which have carried so many famous Americans to their goal. He began his career in a little two-by-four grocery store, in the corner of a freight shed, owned by the station-master at Great Bend, N. Y. There he acted as grocery clerk and assistant station-master-without pay. His first salary, in a larger store, was \$3.50 a week. In spite of persistent hard work, for years disappointment and failures were the only visible results of his efforts. But in spite of discouragement and desperate poverty he hung on. Result, a chain of 1,050 five-and-ten-cent stores, with a capital of \$65,000,000, giving employment to thousands of people, the great Woolworth Building, and overtopping all, a manly, lovable character and in example of honest success wrung from the hardest conditions that will be an inspiration to every youth who has the will to victory.

When some one asked Admiral Farragut if he were prepared for defeat, he said: “I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced.”

It makes a great difference whether you go into a thing to win, with, clenched teeth and resolute will; whether you are prepared at the very outset to put the thing through, or Whether you start in with the idea that you will begin and work your way along gradually, and continue if you do not find too many obstacles, but that if all doesn't go well there is always a way to back out. To go into a thing determined to win is half the battle, and to be prepared for defeat, to anticipate it, is, just as Admiral Farragut said, to be half defeated before one commences.

“We have given you that battalion because it doesn't know what the word ‘defeat’ means,” replied an American officer to the suggestion of a French fellow officer that it be withdrawn because of its threatened annihilation in the course of an savage attack by the Germans. By dint of their courage and determination not to give way the American battalion heroically held its ground and finally drove the enemy from the field.

It is men like this who win victories both in peace and in war. The world is ever looking for such men; men who do not know the meaning of the word “defeat”; men you can't keep down, who will not lose their nerve or flinch in any circumstances. You can

rely upon these men; there is no use in trying to discourage them. They will win out, or die fighting.

The new philosophy tells us that we were born for victory, not for defeat. It is only when we lack the will to victory that we suffer defeat. To the courageous, determined soul, failure is not the final goal, but only a way station where one is tripped up a bit but not diverted from the main track. The fellow who is made of the right stuff always goes in the direction of his goal, and if he falls before he reaches it, he does so with his face towards it, just as the brave soldier falls with his face to the front.

At the very outset of your career, have an understanding with yourself that you are going to make good; that there is nothing else for you but the thing you have set your heart on. Such a resolution fortifies and braces the whole character wonderfully. It keeps, the current of one's being strongly, resolutely, vigorously, set towards his goal. It means for the success aspirant burning his bridges behind him, committing himself resolutely to his aim, and-ultimately victory in whatever he undertakes.

Some time ago, a blind boy, William Schenck, of Bayside, Long Island, had such an understanding with himself. As a result, in spite of his terrible handicap, he was graduated from a high school in New York City at the head of a class of one hundred and forty-five boys. In the regents' examination he received the highest marks in English, and won a state scholarship of \$100. Who can doubt the future of a youth with such an indomitable spirit, with such a vigorous determination to win? He had his mind already made up on entering high school to be a lawyer. And there is no doubt that in the years to come he will have left far behind not only the classmates he out-distanced, but thousands and thousands of able-bodied normal young men now looking around for someone to start them.

A young man of this sort, without capital, and evidently without any definite aim or purpose in life, writes me that he seems to lack ability and the courage to begin things. He wants to know how to "make things happen"

Now, there is only one way to, make things happen, and "that is the way in which innumerable poor boys who have made their mark on the world have made things happen. It is the way in which young Abraham Lincoln, young Thomas Edison, young John Wanamaker, J. J. Hill, Marshall Field and hosts of other young fellows in every part of the world made things happen.

The will to victory, the "I can, and I will" spirit, would find chances, make opportunities, if it were shipwrecked on a desert island like Robinson Crusoe.

The poor slave boy, Fred Douglas, born on a slave plantation, was, so far, as opportunity for self-improvement or self-betterment was concerned, in about as hopeless and friendless a condition as any Robinson Crusoe could be. Supposing when he awoke to a realization of his bondage and the hopelessness of his condition, he had said to himself, "Here I am, a slave. No matter how ambitious I may be or how anxious to get out of this environment there is no possibility of my doing so, because I was born in slavery. My parents are slaves, and my ancestors have all been slaves. There is no chance for me to get an education or to get a start in the world outside of this plantation. I have no one to teach me even the alphabet, for it is a crime to teach a slave to read. The ambition that I feel welling up inside of me I must suppress, because there is no possibility that I can ever do anything to satisfy it. It will only make me miserable. I must bury it. It is silly for me who don't even own my own body, who haven't a penny in the world, to dream about freedom and education. There is no chance for a slave to amount to anything."

Supposing he had reasoned this way with himself, would Fred Douglas ever have been heard from? Of course he wouldn't. He would have lived and died, even as millions of his fellow bondsmen, a slave. But he had the will to victory. Instead of saying "I can't and I won't," he said "I can and I will work myself out of this horrible condition of slavery." He made a supreme call on the divine inner forces, the mysterious power latent in every human being that always responds to our call, and conquered all of the apparently insuperable obstacles that stood between him and freedom and education. He learned the alphabet from posters on fences, from scraps of printed paper and from an old almanac he had picked up on the plantation. He never saw a real book until after he had learned to read.

From such small beginnings, in such an iron environment did this slave boy manage to gain his freedom and secure such an education that he attracted the attention of the President of the United States, who appointed him our minister to Haiti. He made an international reputation for himself as the champion of his enslaved race, to whose cause he devoted his life.

There are few such marvelous success stories as that of Fred Douglas, but American history alone is full of examples of men who, because they had the will to victory, achieved marvelous things with a fraction of the opportunities which the poorest boys have today. When we think of and read such life stories as that of Abraham Lincoln, of Benjamin Franklin, of Henry Clay, of Elihu Burritt, and those of men now active in the great work of the world; men like Charles M. Schwab, Luther Burbank, Thomas Alva Edison, Alexander Graham Bell, and hosts of others, one would think that such wonderful romances of success under difficulties would explode the excuses of the multitudes of namby-pamby boys who claim that the difficulties in their way are too big for them ever to get past. One would think they would be shamed out of their half-heartedness and stimulated to put forth their full strength, which, if exerted, would be more than a match

for the obstacles that so frighten them.

Many a youthful artist has said to himself when looking upon a great masterpiece, "*Why can't I do it?*" Then he answers his own question with "I can and I will," and he does it. Multitudes of youths say this to themselves when reading of, or listening to, great men who have made themselves famous in their line, and they, too, respond with "I can and I will," plough their way through all sorts of obstacles and finally reach their goal.

"Why can't I do it?" is an ambition-arousing interrogation which has awakened multitudes of geniuses to the realization of their possibilities, and they answered it by making the supreme call on themselves that brought their hidden resources into play and led them to victory.

To this "Why can't I do it?" thousands of youths with perhaps not half your chance are to-day answering "I can and I will." Depend upon it, there is somebody not very far from you who are complaining of your hard luck who could make a great success out of what seems to you a very common, ordinary situation. Depend upon it there is a youth somewhere who could carve out of your situation a superb career. Why can't you?

I will answer for you, "You can, but will you?"

There's the rub. You have hidden in you the stuff that will enable you to make a success of your life-every man has-but will you get at it? Will you develop it? Will you make that supreme call upon the great within of you that will bring the whole man to your aid? Or will you make only a half-hearted call or none at all? Instead of taking pains to develop the stuff that is in you, will you slide along the line of least resistance, to take your place ultimately among those who never advance beyond mediocre or inferior positions-the perpetual clerks, the men and women who are slaves to the yardstick and the typewriter? Are you going to be content with an effortless life among those who never rise above the mechanical routine of their positions, because they never exert themselves to self-improvement, never learn better ways of doing things, never bring out more of their possible ability than will make a bare living?

It does not matter whether you were born in a hovel or in a mansion, it is within yourself you will find the material that makes success. And if you have the right spirit you will not urge lack of ability or of education as an excuse for failure or mediocrity, for, as Marshal Foch says, "the most brilliant qualities of intelligence are nothing without the will to victory."

If you have the will to victory you will not haggle about conditions or circumstances. You will not think that you must have a complete outfit of the finest tools before you can attempt to do anything. The men who accomplished great things in the past did not wait for paraphernalia or for fine tools. Men doing great things to-day do not wait for somebody or something to smooth the way for them and remove all difficulties before they begin their work. No, they simply make a beginning with whatever tools they can get hold of. Governor Alfred E. Smith, of New York State, found his in selling newspapers, running errands, selling fish in Fulton Fish Market, doing whatever came to his hand, but always keeping his goal in sight. And he probably has not reached it yet. The ambitious man is always climbing, always aspiring.

It is not fine tools nor splendid opportunities, not influential friends nor great riches that make great men. The greatness is in the man or nowhere. The golden opportunity you are seeking is in yourself. It is not in your environment; it is not in luck or chance, or the help of others; it is in yourself alone. Deep down in the great within of you is the force that will carry you to your goal.

This force, which is the best thing in you, your highest self, will never respond to any ordinary half-hearted call, or any milk-and-water endeavor. It can only be reached by your supremest call, your supremest effort. It will respond only to the call that is backed up by the whole of you, not a part of you; you must be all there in what you are trying to do. You must bring every particle of your energy, unswervable resolution, your best efforts, your persistent industry to your task or the best will not come out of you. You must back up your ambition by your whole nature, by unbounded enthusiasm and a determination to win which knows no retreat, which will acknowledge no failure. You must fling yourself into your call with your entire being or you will never lift your life up to its possibilities.

The half-hearted demand, the milk-and-water effort reaches only superficial layers in the great within of yourself; it touches only the surface of your possibilities; it accomplishes nothing worth while. Only a masterly call, a masterly will, a supreme effort, intense and persistent application, can unlock the door to your inner treasure and release your highest powers.

No one has a corner on success. It is his who pays the price. Self-development is its first condition and the will to win its master key. The lack of these causes the failure of millions of men and women who have enough undeveloped ability to make them whatever they long to be.

Seldom have I talked to a young man about his success in life who did not seem

honestly to believe that he could do very much greater things than he was doing. “But, why don’t you?” I often ask. “When you know you can do much better than you are doing why don’t you do it?” The answer always shows that they are afraid to go ahead; they don’t trust themselves; their will is weak; the obstacles in the way seem too formidable, or something or other is holding them back that a resolute will would overcome.

Do you realize that the door ahead which troubles you so much because it is apparently barred so tightly, that door ahead of you which is always in your dreams because of what lies back of it, but which it seems impossible for you to open, you yourself may be keeping barred by your wrong mental attitude? Have you taken the right steps to open it? Are you filling your present job so full that you must be given more room, a higher place for the exercise of your ability?

There is scarcely a great achievement in the world but that there were plenty of people who said it couldn’t be done, it was impossible and foolish for anybody to waste his time in attempting to do it. You will find that there will always be somebody who will tell you that you can’t do the thing that you are attempting if it is at all unusual, out of the ordinary, if it is out of the beaten path. People will tell you that you will only get lost trying to blaze your own way, that you had better get back into the middle of the road. But such advisers are not the achievers.

James J. Hill, the “empire builder” of the great Northwest, dreamed of thriving towns, flourishing cities, prosperous farms on the alkaline plains where others saw only sage brush and coyotes. Many people laughed at his dreams of a prosperous civilization in the barren desert, but he backed up his dream by a tremendous will to victory and persistent efforts to realize it. And the dream became a reality. When this tireless “dreamer” passed away all the great Northwest paid tribute to his memory and his colossal achievements. All the trains on the Great Northern Pacific, and Burlington and Ohio roads were stopped at two o’clock, the time set for his funeral, and remained standing for five minutes. At the same time, in many places, factories and stores suspended their activities and joined in this silent tribute to the great railroad man. In St. Paul, which he had made his home, all schools were closed the entire day; and governors of great states said: “In the death of James J. Hill we have lost our best friend.”

“Why can’t I do it?” many a youth will say to himself when reading the life-story of this wonderful Canadian who, beginning as a poor boy, did such marvelous constructive work for the world as earned him the title of “Empire Builder.”

And I repeat, you can, but will you?

You have a better opportunity to make good; to serve the world, than any of the poor boys gone before you, who became famous. You are “the heir of all the ages.” You have at your service all the facilities, all the advantages, all the garnered opportunities of the ages. Go ahead and do whatever you want to do. You can if you will. Begin now. Don’t wait for to-morrow. To-morrow will be no more favorable than to-day. To-day is the best day in the year. To-day is the day of Destiny. Make it a step in the direction of your goal. You were born for victory. Whether you achieve it or not rests with yourself.

Chapter Six

Have You The Alley-Cat Consciousness?

“The mien of a poor man will locate him.”

Limitation in thought will certainly produce limitation in possession.

IN a lecture given in New York City, Dr. Joseph Perry Green related the following fable: “A common mongrel cat and a fine Persian cat often met in an alley. The alley cat noticed that people seemed to love the Persian cat very much. She was petted and fed, and everybody was kind to her and called to her when they saw her. But with the alley cat things were the reverse. Nobody came near to pet her; in fact, everybody seemed to run away from her, except the boys and dogs, who would chase her, and the other cats of the neighborhood, who were constantly fighting with and abusing her.

“One day she asked the Persian cat what made the tremendous difference between them; why it was that she, the Persian cat, received such good treatment from everybody, while she, the poor alley cat, was treated so shamefully? The Persian cat replied, ‘Why, that is because I am puffed up. I know I am some cat! The reason you get such treatment as you do is because everybody can see that you think you are nothing but a miserable, despised, mongrel cat.’

“The poor alley cat felt terribly depressed and despondent, and asked how she could change all this. The Persian cat told her to repeat to herself constantly: ‘I am a wonderful cat; everybody loves me, everybody is kind to me.’ The alley cat commenced to do this, and soon she noticed that the treatment she received began to change very materially. This encouraged her to keep on thinking better of herself. She kept affirming that she was ‘some cat,’ and gradually she was recognized as such, although she had no Persian blood in her. She had, however, adopted the Persian cat consciousness. The alley-cat consciousness was cast out by the larger, richer consciousness she had adopted.”

This fable has a personal application for everyone of us. The picture of ourselves that we hold in mind strongly influences our condition; makes for happiness or unhappiness; for growth or retrogression. Whatever we believe ourselves to be will be built into the life by the creative forces within us. We will eventually become the sort of person we picture ourselves.

The alley-cat consciousness, a conviction of inferiority, keeps more people who are capable of higher things miserable and mediocre than almost anything else.

So long as we hold this sort of consciousness, so long will we be its victims. We cannot rise higher than our thought of ourselves. So long as we continue to think of ourselves as poor, unattractive, or unsuccessful; to picture ourselves as inefficient, lacking initiative, executive ability, the capacity for sound judgment, the power of decision, of being able to decide things for ourselves without running to others for advice and guidance, so long will these thoughts and mental pictures help to perpetuate the very things we want to remove from our life. The more we think of and visualize our defects of character, or the unfortunate conditions that we want to get away from, the more deeply will these things fasten themselves upon us.

The unhappy back-alley cat had lived so long in the consciousness of inferiority to her beautiful and prosperous relative, the Persian cat, and of the inevitableness of her unfortunate condition, that she never dreamed there was in her, too, the making of a beautiful cat; "that there was for her, too, prosperity and happiness. But when she changed her thought; began to hold a higher ideal of herself, to think of herself as beautiful, she found she possessed the qualities she desired. When she changed her thought of herself, she found that not only her appearance but her poverty stricken condition also changed.

Quit holding the alley-cat consciousness and lift yourself to a higher plane by thinking more of yourself, holding in mind the ideal, the model of yourself, as you long to be, not as you are, as your belittling thoughts and expectations of yourself have made you.

The habit of carrying an unworthy, inferior, defective picture of ourselves in mind is fatal to the development of all that is large, fine and beautiful in life. When we hold the thought of inferiority to others, the consciousness of defects or deficiencies, lack of any kind, and cling constantly to this consciousness, the life within us is surely but silently building according to this inferior, defective pattern.

The picture of inferiority which so many men and women carry in their mind, which has such a disastrous effect on their life, is often the result of early influences. Faults and deficiencies impressed upon the plastic childmind, in time become deep-seated convictions which cannot easily be eradicated. There are multitudes of people to-day, superb characters, living little, narrow, limited lives, doing little picayune things, plodding along in mediocrity, who might be doing sublime things in the world, but for the pinched, narrow opinion of themselves which was instilled into their young minds by parents or teachers.

It is a crime for parents and teachers to make children feel that they are inferior; to tell them that they are dull, or stupid; that they are not as bright as others of their age;

that they will never amount to anything. Every child should be trained to expect success, to believe firmly in his God-given power to accomplish something worth while in the world. He should be impressed with the idea that his great aim must be to develop the best that is in him for use in the service of mankind. And it should be emphasized that there are almost limitless possibilities in him. Every child should be taught not only to expect great things of himself, but to believe that he was born to achieve and to become an all-around, fully-developed man, as the acorn is destined to become an oak.

The trouble with many unsuccessful people-in most instances due to wrong training-is the miserable ideal they have of themselves. They have such a little shriveled, dried-up image of themselves that they never develop into their larger possible self. Instead of holding the divine larger man, their plus self, in mind, they hold a miserable dwarfed mental image, a picture of the minus self, that grips them, limits and handicaps them and forever holds them back from the realization of anything like the full measure of their divine manhood.

In the olden times, slaves and criminals were branded with the words “I am a fugitive,” or “I am a thief,” or other marks or words which indicated their crime or their inferior status. These marks were seared or branded on their bodies with hot irons. Sometimes the marks were on exposed parts of the body, the forehead or the ‘cheeks, where everybody could see them. To-day we think this was a terribly cruel thing; but how many of us brand ourselves with all sorts of marks of inferiority, going about among our fellows as though we were slaves or underlings, when we should assert ourselves like kings, like gods in the making, which we are!

Remember that “your ideal is a prophecy of :what you shall at last unveil.”

If you want to climb to the heights where superiority dwells, you must give your superior self, the best thing in you, the right of way. To do this you must assume, physically, as well as mentally, the attitude of your plus self. You must have nothing to do with the alley cat consciousness. You must keep all consciousness of inferiority out of your mind. What you do will follow your mental model. While you are thinking inferiority you cannot demonstrate superiority; while you are holding inefficiency in your mind you cannot demonstrate efficiency. If you think of yourself as lacking system or order, you cannot be practicing system and order in your life, in your work. In other words, you build all of the defects, all of the inferiority, that you are holding in your mind into your life structure.

The creative principles within us are our great life producers, our success builders, our happiness determiners. Whatever we, pass along to these creative energies they will build into our lives, good, bad or indifferent. They will build mediocrity or

superiority according, to the pattern we give them. They will build efficiency or inefficiency, success or failure, happiness or misery, according to the material which we supply. We simply furnish the material for the building; they are the builders, the contractors.

Saint Paul laid particular stress on thinking on the things that are good for us, that make for the elevation of character, the development of our finer qualities. "Whatsoever things are pure, whatsoever things are true, whatsoever things are of good report, think on these things," he said. There is a great deal of modern psychology in St. Paul's teachings. This thinking of the things that are good for us, the things that are wholesome, helpful, uplifting, is as scientific as it is morally healthful. It's the holding of this positive, constructive mental attitude that brings to us the things that make for legitimate success, for happiness, for health, for noble achievement, for the development of the highest manhood and womanhood. Whereas the opposite mental attitude, thinking negatively, destructively, holding the doubt thought, the discouraged thought, the vicious thought, the jealous, hatred thought, drives away from us the very things we long for, the things that would make us happy, contented, successful.

The new philosophy insists that if we ever expect to amount to anything we must reverse this negative thinking. It tells us that our thought must be permanently constructive; that we must ever resist the temptation to drop into the negative mental attitude, or to yield. to discouragement or doubt. Instead of forever dwelling upon the man, ourself, who has disappointed us in the smallness of his achievement, it urges us to keep our eyes upon the pattern of the larger man we long to make of ourselves and the larger, grander achievement which is yet possible for us.

The worst enemy of mental growth, of manhood development, of our health, of our efficiency, of our getting on in the world, of our happiness, is the habit of visualizing ourselves as inferior, as defective; as having something the matter with us that cannot be remedied, and that we must go through life trying to make the best of a botched job, a wrecked ambition, because we can never quite erase the effects of our mistakes, of our sins, of our false steps. To cling to such a habit, continually picturing ourselves as defective, as inefficient, thinking of ourselves as below par mentally, taking it for granted that because we do not get on as other people about us do there must be something the matter with us, something serious, when as a matter of fact we have not brought out more than a fraction of our Godlike powers, is to work against everything we would like to come true in our lives.

If you want to realize a cherished ambition; if you want to cure yourself of your defects; to make good your deficiencies and shortcomings, you must think of yourself as you long to be; as the Good Book tells us, as if you had already attained, as if you had already received the thing you prayed for or desired.

Never think of yourself as inferior, or below par mentally, that you are not as bright as other people. No matter what others may say to you, no matter if your parents and teachers dinned this into your ears in your childhood, absolutely refuse to hold in your mind any defective or deficient picture of yourself. Always insist upon holding the ideal of yourself, not as you are but as you ought to be, as you want to be, the ideal of you which your Creator had in mind when He sent you here.

Never allow yourself to think that your judgment is poor, and do not intimate this when asked for your opinion. Always have an opinion on matters with which you are acquainted, and never hesitate to express it when it is requested. This will improve your judgment, your reasoning powers; it will make you more level-headed, and also more self-confident.

No matter how poor you are, whether you are dependent on others or not, don't make a doormat of yourself. If you do, people will surely wipe their feet, on you. The way to win, respect is to command it by respecting yourself, taking an independent stand. Nobody respects a jellyfish character, the man who agrees with everybody, who has no opinion of his own, or who is so weak that he would rather agree with you than take chances of displeasing you by going contrary to you.

Never. picture yourself as awkward, as ungainly, as weak, timid, unattractive, or unable to hold your own in a social gathering or elsewhere. Don't visualize or live in the consciousness of any of your real or imaginary shortcomings, imperfections, deficiencies, or failures.

Remember that whatever you think and feel about yourself is being outpictured in your manner, your bearing, your appearance, your conversation. We are always expressing outwardly what is going on inwardly. Our manlier and bearing are the bulletin boards which UJ'C advertising what is going on inside of us.

Whatever you impress vividly, emphatically, upon your subconscious mind will tend to manifest itself in your life. If you want to be self-confident you must hold the masterful, self-confident ideal; you must walk about among your fellows like a master; you must radiate courage, determination, will-power. Your conversation, your appearance, your manner, everything about you, must bespeak your consciousness of power.

If you would be well and strong, think health, speak health, act health. Don't visualize disease, don't think about disease, don't talk about your symptoms. Think yourself as well and strong and vigorous.

Do you want success? Walk among your fellows as if you were successful. Think success, talk success, act success. Hold the victorious attitude towards life. Be a good advertisement of what you long for. Live and act as if you believed that you were going to achieve success, that your life dream is coming true, that your vision is to be matched with its reality.

Do you want to be loved? Then you must hold the love thought; your acts, your words, your manners, your bearing, must express love. That is the way you draw love to you.

Do you want to be happy? Then think happiness; believe that it is coming to you. Make others happy. Talk happiness, look happiness, live it; form the happy habit; look at life in a happy mood. Think of yourself as happy.

Do you want to be lucky? Think of yourself as lucky. Walk as if good luck had come to you. Live as though good luck were your constant companion.

“I myself am good fortune,” said Walt Whitman. Why shouldn’t we all say the same? Why shouldn’t we be and have good fortune when we are the children, the heirs of the Creator of the universe? Why shouldn’t we hold up our heads? Why shouldn’t we be independent; why shouldn’t the heirs to such a stupendous inheritance think well of themselves?

The heir of an earthly monarch holds up his head; thinks he is somebody; feels proud of his inheritance. But think of what the humblest human being has inherited in comparison—all of the good things of the universe! He has not only inherited the earth, but he has inherited the heavens, the sun, the moon, the stars. He has inherited the principles of love, of truth, of beauty, of sublimity, of power—everything that is worth while, everything that is good for him. We are all blessed with this great inheritance.

Why shouldn’t we be proud? Can any mere material inheritance compare with ours? Why shouldn’t we regard ourselves as good fortune? Why shouldn’t each one of us affirm: “I myself am good fortune”?

Unfortunately, most of us affirm the very opposite of this mentally, we are paupers; we face towards poverty; we continually complain of lack of this and that and the other. In fact, the great majority of people are reared to think that it was not intended they should ever become very prosperous, or should ever enjoy luxuries, that the good and the beautiful things of life were not meant for them. They grow up with the

conviction of their inferiority, especially their social inferiority, stamped on their minds. Many of them live in poor sections of the cities and towns, and when they happen to go into the prosperous or fashionable parts they have a feeling that they do not have the same rights there as those who are better off, or those who dwell there.

By their mental attitude, their bearing and conversation these people are continually affirming their poverty. Whenever they have occasion to go into the houses of the well-to-do, they do so with a sneaking, apologetic, hesitant manner, which indicates that they think they are inferior, that they regard themselves as inferior beings. If they have occasion to write to people who are a little above them socially, there is the same deferential, apologetic tone in their letters; and by their subordinate attitude generally, they are constantly impressing a picture of inferiority on their own minds, and reminding the others how much superior they think they are to themselves.

Such people do not realize that their air of self-depreciation, their stooping and apologizing is wrong; that it is an insult to their manhood and womanhood. They owe it to themselves. to hold up their heads and assert themselves as children and heirs of the same Father as those before whom they cringe.

Remember that as long as you hold a little, mean, contemptible image of yourself, visualize yourself as a nobody, a man who carries no weight in his community, you will tend to become like your estimate of yourself. Our mental attitude is the magnet that draws us up or down. Most people hold the wrong attitude towards life, the wrong attitude towards their calling, towards their work and, instead of attracting them, they are constantly driving away the very things they want.

“I have tried hard but I have made a lame finish,” said a New England college professor towards the close of his active career.

Now I daresay one reason why this man made a lame finish was because he had a lame finish, mental attitude and had carried it all through his life. I know something about that type of man. He had probably been a bargain hunter all his life, one of those men who have a poverty consciousness, a “can’t afford it” mental attitude. No doubt he had that brand of cheeseparing, picayune saving consciousness, that is always saving nickels and pennies for the rainy day.” By the continual anticipation of lack or want he made every day of his life a rainy day.

I know a man of great ability, lofty ambition and tremendous enthusiasm, who has worked hard all his life, and yet at sixty years of age does not look like a prosperous man, does not dress like one, and, in fact, is not prosperous. This is simply because of his

life-long habit of stinting, economizing, denying himself of what he ought to have in the present because of possible need in the future.

He had a terrific struggle with poverty in his youth, trying to make a living and get an education at the same time. He had to exercise the closest economy at the academy and the university, and the limiting, cheeseparing, “can’t afford it” habits then formed have all clung to him. Although he has occupied a high position for a number of years he always wears a cheap looking hat, a shabby overcoat, and an inferior old-fashioned suit. He likes pretty good clothes, but he likes to get them cheap, so he buys things that are out of date because they are marked down. He is always looking for bargains, and will never buy a suit or any article of wearing apparel except at bargain counters.

The same thing is true about his eating habits. He will get a ten- or fifteen-cent lunch instead of going to his club where he will get a comfortable meal and also come in contact with men of influence, men of power, who could help him in many ways. When he travels he carries his cheap-John habits with him; stops at cheap hotels where he gets poor food, inferior accommodations and general discomfort and inconvenience. He saves a few dollars here and there, or thinks he does, but in reality he cheapens his whole life and keeps himself poor by his cheeseparing methods. I believe he would have been a rich man .to-day, would have stood much higher socially, and have had a much wider influence, if he had been more generous with himself in dress and living. He is a victim of the “can’t afford it” habit, the alley-cat consciousness.

Thinking the things you want is the way to get them, instead of thinking the opposite, of holding the mental attitude of doubt, of fear. Most of us lock the door against the very things we want most. We close the avenues of our supply, drive away from us what we are working hard to get. Of course we do not realize we are doing this, but just as surely our wrong mental attitude, our doubts, our fears, our worries, our anxieties, are blocking the way to the things we want, locking the door against our own.

I have never known a man who was a bargain hunter, who was always looking for something cheap, always trying to buy things for less than the regular price, the man who has the “can’t afford it” poverty-stricken consciousness, to do anything like one hundred per cent of what he really has ability to do.

The “I can’t afford it” consciousness, the bargain-hunting consciousness, the consciousness which is always looking for something cheap, which is satisfied to put up with inferiority in any respect-in clothing, in home, in food, in environment, in appearance-never gets anywhere. We can never do anything really large or grand, we can never realize our highest possibilities, under the influence of any such consciousness as that.

Watch your consciousness, my friend, for out of it will issue your destiny. You will find that your career, your achievement or your lack of it, your success or your failure, your happiness or your unhappiness, your good health or your bad health, your prosperity or your poverty condition will follow your habitual consciousness all through your career.

We lift ourselves by our thought, we climb upon our vision of ourselves. If you want to enlarge your life, you must first enlarge your thought of it and of yourself. Hold the ideal of yourself as you long to be, always, everywhere-your ideal of what you long to attain the idea of health, efficiency, success.

To picture yourself as efficient, as resourceful, as successful, as happy-to keep these impressions fresh and vigorous upon your subconscious mind-will help to bring them into activity, to bring them into your life. Whereas, if you hold a pinhead, alley-cat ideal of yourself, if you carry around the image of a little, dried-up nobody, if you think of yourself as a common, ordinary man, with very little force and power, you will be that sort of a man. The size of your accomplishments, the quality of your achievement, will depend very largely on how big a man you see in yourself, what sort of an image you get of your possible self, yourself at your best.

Chapter Seven

How Do You Stand With Yourself?

One great, strong, unselfish soul in every community would actually redeem the world. —ELBERT HUBBARD.

Character carries weight. It forces people to look behind an ugly face, behind poverty, behind unfavorable impressions, behind environment. It forces us back of everything. When character speaks, money, everything else, is silent.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness. —PHILLIPS BROOKS.

“NO man can be cheated out of an honorable career in life unless he cheats himself,” said Emerson.

Though a man have millions, if he doesn't stand well with himself, if he has lost his self-respect, his honor, his integrity, in the process of making his fortune, he is a failure. He has cheated himself out of an honorable career.

At the very outset of your active life, you can make no better resolution than that, whatever happens, you will stand well with yourself, that you will never forfeit your self-respect, never smirch your honor by perverting your God-like nature to do mean, low dishonorable things. If you firmly resolve that you will always have the good opinion of at least one person in the world, yourself, no one, no conditions or circumstances, can cheat you out of an honorable career. When you form such a resolution you form an alliance with your God, for your real self, the truth of your being, is one with God. So when you stand well with yourself you stand well with God, you are in harmony with divine principle and cannot by any possibility be a failure.

We are told that there was a holy place behind the veil in the ancient Jewish Temple, too sacred for anyone except the high priest to enter, and even he was permitted this privilege only once a year. There is a sacred place in every human being where divinity dwells, and we cannot afford to desecrate this holy of holies by allowing evil to enter and work destruction. We should guard this place as infinitely more sacred than life itself. Here is where purity, peace, honor, honesty, love and justice are enshrined, where all that is beautiful in our lives dwells. With this holy of holies held sacred we are everything; with it desecrated we are nothing.

You can stand all sorts of disappointments that come unbidden, after you have done your level best, but disappointment with yourself is fatal. If you have been honest and pure; if you have kept faith with yourself, you can outlive failures and disappointments, you can live down a scandal, abuse, calumny, but how can you live down the abuse which you give yourself, the wound to your self-respect, the stain upon your honor?

When you go back on yourself you mar the sacred place within you, you desecrate, destroy, your holy of holies, and nobody can help you rebuild it as it was before. When you lose your best friend, your self-respect, your life structure is weakened, the very foundation stone is gone.

There are men and women abused, misunderstood and denounced by the world who yet are able to go their way serenely, calmly, without wincing or flinching, because they have never forfeited their honor or self-respect.

They have never lost the approval of their own conscience, and so long as they hold this nothing else can matter very much; but with this lost, all is lost.

The consciousness that you are all right within, no matter what your outer surroundings or conditions, that you are clean through and through, that you have been perfectly honest and sincere in all your transactions, that you have done the right thing, the square thing, as you see it, will sustain and buttress you against all the assaults of the world. But without this defense you will very quickly fall; nor will you ever have any real peace or happiness, any true success. No matter if all the world for the time being believes in you, if all the world is praising you, you; cannot believe in yourself unless you deserve it.

Many a man who is popular in public, looked up to with great admiration and regard, has not the slightest respect for himself because he is conscious that he is not

living the life he should, the life most people think he is living. He seems to have everything that makes happiness and success, but there is a perpetual struggle going on within him. Even when the world is applauding him, there is a little monitor inside of him which is saying: "Now, you know you are a sham. You know very well that you are operating behind a mask, that you are not at all the man people think you are. You know in your heart that you are not clean and true to the core. You are deceiving people; you are taking advantage of others' belief in your sincerity and integrity, your honor and manhood.

Men who try to find real pleasure, real happiness, in degrading pursuits; in drinking, in sensuality, in all other sorts of dissipation, are invariably disappointed in the results of their quest. For example, a man *enters* on a night of debauch. For the time being he thinks the end he seeks is a desirable one, and imagines he is having a glorious time through the gratification of unrestrained desires, in giving free rein to the animal in him. But what does he pay for this desirable end, for this night of license, this night of pleasure, as he calls it? He despises himself the next day. He cannot understand in broad daylight why He allowed the man in him to abdicate to the brute the night before; how it was that he suffered his animal propensities to drag his manhood, his better instincts and his better nature through the slime of sin and disgrace. He would rather lose his right arm than have his wife, his children, his mother, or his sister know of his depravity; but he pays the price demanded and continues his debauches. Every repetition of them blunts still further his physical sensibilities and blurs his ideals, his aspirations for the things worth while. It familiarizes him with low, degrading associations and experiences; it wounds his self-respect and makes him ashamed to look people in the face the next day. He does not think half as much of himself after his debauches as he did before, yet in spite of all he keeps right on with them.

Now, in his business this same man would, no doubt, use very scientific methods. Such wasteful, inefficient, unscientific means to gain a desired end as he adopts in his private life he would consider suicidal in his business. He knows this very well, but he does not hesitate to pay the highest price for indulgences which stagger his manhood. He barter with the devil, or what represents all that is devilish, for a beastly delusion which he calls pleasure. He gives his very soul in exchange for that which destroys his self-respect and makes him despise himself. A man who would be guilty of such folly, such madness, in a business way, would rightly be regarded as a lunatic, and in a very short time he would have no business. But is not the man who deliberately saps his life foundations and barter his manhood for a delusion much more of a lunatic?

"The care of the body and the, care of the soul," Phillips Brooks says, "are not two duties, but two parts of one duty." To stand well with oneself means that one has a high ideal regarding the sanctity of his body as well as the sanctity of his soul. We should regard the body as sacred, because God dwells therein. The divinity of us is housed there, and we should not alone see that it is sustained by proper food, exercise, recreation and

rest, but should in every way keep it scrupulously clean and pure. To thoroughly respect yourself, to reverence yourself as you should, because you are a part of divinity, you must reverence your body too. You cannot do this unless you use it properly, as a temple for the indwelling of the Holy Ghost, as a place where your divine self lives.

Temperance, honesty and chastity are the fundamental principles of our being. Whenever we violate these we pay a fearful price. And no man can shirk the payment, because no man has ever yet been able to compromise with God. Nor can any man ever get around that little God-voice within him which says "Right I" to the right act, and "Wrong I" to the wrong act. You may get a little temporary pleasure in the excitement of passion, in the titillation of your nervous system in brutal orgies or dissipations, but remember that you must sleep with that little inner monitor three hundred and sixty-five times a year, and that when you get to your room at night, or in the early morning hours, it will upbraid you, call you to account, for the wounding of your self respect, the desecration of your manhood.

In all sorts of ways men cater to their animal natures, but one of their greatest disappointments is the fact that they cannot enjoy their dissipations in retrospect; that there are bitter dregs at the bottom of their pleasure cup. In all ages men have tried to quiet their conscience, to bribe it, to dope it, to get rid of it, and sometimes they have temporarily silenced it with a louder noise, with excitement, drinking, ribald songs and obscene stories. But after their dissipations they feel so demoralized, so debauched, so humiliated and chagrined, that it often takes weeks to get rid of the smarting from the reproaches of their little inner monitor.

Whatever your position in life, you will always have to live with yourself, and it is to your best interest to see that you have good company—a clean, pure, straight, honest, upright, generous, magnanimous companion.

The youth who starts out with a determination to keep his record clean and his conscience bright and gripping, will, of course, strike some snags. He has a lot of work ahead of him. It is so much easier to follow the inclination than the judgment, to obey the mood, to follow the passion that may dominate at the moment, than to resist and hold fast to the ideal. It is not easy to pass by the thing which fascinates. It is not easy to say "No" to seductive pleasures. It is much easier to slide downhill, or to float down stream, than to climb the hill, or to swim up stream against the current. But the gain in character, in manliness, in strength to conquer all sorts of difficulties, acquired by resisting the temptation to take the easiest way, gives an enduring satisfaction which, compared with that afforded by any mere fleeting gratification of the senses, is as the substance to the shadow.

View it how we may, there is no greater satisfaction in life than that which comes from the consciousness of being a real man in every sense, moral, mental and physical; of being square, doing what is right, no matter what the consequences; of being just and fair in our dealings with our fellow-men; of making the most of our time and talents, of our opportunities, of ourselves .

Why is it that you feel mean and think less of yourself when you are conscious that you have done a poor day's work; that you have botched what you undertook to do; that you have done a sloppy, slovenly job, without putting your heart into it? Why is it that the very thought of this work condemns you, that everything about it upbraids you?' It is because you have acted contrary to the law of your being, contrary to God's law. This feeling of degradation, of the loss of self-respect is akin to the feeling that you have when you are conscious of moral wrong-doing. Your half-done, botched, slipshod, slovenly piece of work wounds your self-respect, makes you think less of yourself, because it violates the law within you, the law of integrity, the law of perfection.

Every man thinks less of himself when he does not measure up to his best. It also robs him of the stimulation, the sense of added power, the feeling of victory that measuring up to a high standard imparts. We have all felt that fine thrill of satisfaction that comes to us after we have done a superb day's work. There is something in man that bids him to do his best. There is a still small voice within us that approves and applauds our best and condemns us when we do less. Nothing short of our best will satisfy our higher nature. And our satisfaction with ourselves, our happiness generally, must come out of the day's work, not out of the night's debauch, or what some call the pleasures of the night. If you do not get happiness out of your day's work; if you do not find real satisfaction there, you will find it nowhere.

You cannot respect yourself unless you approve of your acts, of your way of living, of the work you are doing. If you are absolutely clean in your life and honest in your work; if you are industrious, doing your level best to make good in the world; if you are honestly acting your part in the great drama of life, nothing can keep you from being happy, because you will thoroughly respect yourself and approve of what you are doing. This means that you must have the logical result—happiness.

We don't respect ourselves because of our money, because of our position, because we have made a great fortune. There is a moral quality in self-respect. We respect ourselves for doing right, for being clean and pure and honest, manly womanly, helpful. Self-respect is a question of character, and when that is twisted, defective, we can have neither success nor happiness.

Although every normal being, has a sense of complacency and well-being when he does right, and feels very uncomfortable when he does wrong, yet few people ever look into the philosophy behind this. They do not realize that there is a vital connection

between happiness and health and self-respect. Whatever makes us unhappy lowers our vitality and unfavorably affects our health-and when our health is down we are apt to lose heart; our standards drop all along the line, and, loss of self-respect soon follows.

Doing right is a tonic, a great health stimulator, because it is in harmony with the truth of us. Hence it sends a glow of comfort, an uplift through the entire system. But when we are conscious of doing wrong, we have just the opposite sensations. There is anarchy, rebellion, in the whole physical and mental economy. We realize that our conduct is at variance with our nature, that it is antagonistic to the very truth of our being. We are uncomfortable because we feel that something foreign has been injected, that something which does not agree with us has entered our system.

The wrong, however practiced, whether in deceit, dishonesty, taking advantage of another, indulgence in low; or vile dissipation whatever form it takes-aside from its injury to character, is very injurious to health. It interferes in greater or less degree with all of the normal functions of mind and body.

Truth and honesty and purity are a man's most powerful allies; and whosoever deliberately cuts loose from them deliberately throws away his greatest asset. It is as if a young man starting out in business for himself without capital should deliberately ruin his credit at the bank and elsewhere, and try to play the business game alone. We all know how silly and suicidal this would be; yet the man who throws truth and the principle of integrity overboard is even sillier, for he throws away his greatest assets and makes genuine success impossible.

Things are so arranged by nature that whatever we do that is in harmony with the law of our being tends to produce comfort, happiness and an increased sense of well-being tends to promote health, happiness and prosperity. Hence, from every conceivable standpoint it pays to do right. We are not only happier by keeping in harmony with the fundamental laws of our being, but we are healthier, and more prosperous, because our power is very greatly increased. Harmony means strength, power everywhere; discord always means weakness.

There is only one way of making life yield its best, that is, by following the line of harmony, acting in accordance with the truth of our nature. The moment we depart from the principle of our being, we get into all sorts of trouble; our whole nature becomes discordant.

A great many men refuse to recognize a conscience. It is too exacting; it ties them down to a too severe line of conduct; it does not give them rope enough. They cannot have a good enough time. They want to be free. They say that a conscience is all well enough in its place, but it is too costly for a business man. They think it is more of a

home product-something especially suited to women.

But this God-voice is within everyone of us, regardless of *sex*. It is our best friend. We can have no other friend like it, a friend who cannot be bribed, a friend who is absolutely Just, absolutely true and impartial, a friend who considers our highest interest and would never tell us anything which was not for our greatest good.

You can chloroform your conscience; you can etherize that little monitor within you which says "Amen" to the right act and condemns the wrong, but you cannot kill it. Your orgies, your dissipations, will only drown the still small voice for a time. It will condemn and reproach you just as soon as you recover from the excitement of your wrongdoing,

The most dangerous condition for any human being is to feel comfortable in his wrongdoing, while his conscience is asleep, under the influence of an anesthetic. The little monitor within is silent until sickness or some catastrophe rouses the conscience which has been stupefied with specious arguments. Then there is trouble everywhere.

Dr. J. W. Murray says that when one's foot is asleep it feels fairly comfortable, and that it is not until it begins to wake up that one feels obliged to get up and jump around because of the tickling pain, the disagreeable sensation in it. In the same way, it is the awakening of the conscience, not the sleeping state, that gives us pain; and unfortunately, as Dr. Murray says, the sick bed is the usual place where the foot wakes up, the conscience comes to life again. And then the man says, "Oh, if I had only done differently!" "If I could only undo this thing! If I could only live my life over again!"

Try to cover it up as we will, to drown it with drink or put it to sleep with drugs, the ghost of wounded self-respect always returns to haunt us. Conscience cannot be annihilated. We cannot escape the reproof of the inner messenger which accompanies us from the birth certificate to the epitaph, and continually admonishes us, pointing, the right way and the wrong way, telling us the consequences of each false step. No matter how we may try to silence, or to escape from "it" conscience will confront us somewhere as our accuser.

You cannot successfully fight against the protest of your own ideal. If you do not live up to that, the still, small voice will haunt you, perpetually protesting against your conduct. You must have the approval of this little monitor, complete, unquestioned, or you cannot hold up your head and look the world in the face. You cannot respect yourself. "Trust to that prompting within you. No man ever got above it. When have transgressed and hated and blasphemed it, but no man ever sinned but he felt it towering above him

and threatening him with ruin.”

Every mean, contemptible, dishonest act takes away confidence in yourself because you condemn yourself for it. You are made that way, made along lines of rectitude, of truth, of purity, of squareness. In order to do the best thing for yourself, you must have your own unqualified approval. You can no more divorce yourself from your acts, from your thoughts, than you can get away from the color of your skin, or of your eyes.

Never allow yourself to go anywhere or to do anything unless you can carry with you the approval of your conscience. Whenever people try to induce you to do a thing which conflicts with this, which mars your self-respect in the least, positively refuse. They will respect you all the more for your stand for the right, and you will be all the stronger for it yourself .

A man is mighty when he preserves the integrity of his being, the harmony of his nature, but when he divorces himself from principle, when he ceases to follow the truth of his being, he is a weakling indeed.

Can anything, for instance, be more futile, more foolish, can anything be weaker than the fight of dishonesty, or lying and deceit, of cunning, against the mighty principle of truth and justice? It is impossible that there should be other than one outcome in such a conflict. The right always triumphs in the end. The right is always successful, no matter whether the results appear at once on the right side of the ledger or not. The right cannot by any possibility fail. The wrong cannot by any possibility succeed. The whole universe is fighting against it.

Many people who have managed by hook or crook to amass a fortune are disappointed, unhappy, and do not know why. They thought money would buy almost anything, that it would satisfy all their desires. But they still feel a great gnawing hunger and thirst for something which money does not satisfy. Why? Because they have ruined their moral harmony by divorcing themselves from the only thing that could give permanent satisfaction—the great law of their being—truth, right, justice. They are not satisfied with themselves because they have failed to develop the sides of their nature which could give content and happiness. They have spent their lives in the pursuit of false gods and never have had the approval of their own conscience.

When you go back on yourself, nobody else can help you., When you have lost your self respect you have lost your best friend. This is where your whole life structure rests; this is the very foundation stone of your character, your manhood or your womanhood. After you have done your level best you can stand. all sorts of disappointments that come up. You can look on, serenely poised, even in the midst of

failure and disaster. But disappointment with yourself, the loss of self-respect is fatal to real success and happiness.

Chapter Eight

The New Philosophy in Business

What a man does with his hands is secondary. It is what he does with his brain that counts. That is what starts things going, what creates.

“HOLD the thought and hustle!”

This is the suggestive motto of a successful business man. It contains the very essence, both of the new philosophy and of efficiency. Hold the right thought, that is, the right mental attitude towards your business, and then hustle for all your worth, to make your dream of it come true.

The trouble with most of us is that we do not hold the right thought because, we do not know its tremendous dynamic force. Very few people realize that all the tangible things which the human race has brought into existence were started in thought, the thought, the dream, and the vision, always precedes the act. The very intangibility of thought, the fact that we cannot see it, or touch it, or handle it, makes us depreciate its power. In spite of the fact that the greatest forces we know anything about are unseen, intangible, silent, we are still skeptical of the value of thought as a working force. We are such material beings that it is difficult to convince us of the reality of what we can neither see nor hear nor touch.

As a matter of fact, nothing happens until mind moves it. Nothing starts in this world until thought precedes the action. Thought moves everything that is. It is the prime mover back of the things we perceive through the senses.

It is the initial force in all movement, in all achievement, in all accomplishment. Everything in the world would remain static, that is, there would be no constructive movement if mind did not lead the way, make the suggestion, the plan, give the order.

In the past man depended largely on brute force to accomplish his ends. He worked out his destiny very crudely and awkwardly by material means, but the new

philosophy of life is placing in his hands finer instruments, more efficient machinery for his purpose. He is finding that, although there must always be a certain amount of work on the physical plane, he can mentally attract to himself infinitely better things than he was able to get in the past by the exercise of sheer brute force. He is discovering that by the right use of his mental and spiritual forces he can make himself a magnet to attract the fulfillment of his desires.

It is the constant thinking about your business, the planning of ways and means to extend it, the schemes for its improvement and betterment that really enlarge it. Your thoughts, your planning, your enthusiasm, your dreaming of your success—all these are vital forces ever increasing the power of your mental magnet to attract the thing you long for. Your mental building and the vigor of your intelligent effort on the material plane to realize success are the forces which make your business prosper.

Whether a man realizes it or not, when he holds the thought and hustles intelligently, he is practicing the new philosophy. The optimistic thought first, last, and all the time, and the confident, intelligent action will bring you towards your ideal.

The new philosophy helps people to make themselves what we call “lucky” because it teaches them to hold the good luck mental attitude. No matter how black the immediate outlook may appear, no matter how dark the clouds, or how the storm may rage, those who practice the philosophy know the sun is shining behind the clouds, and so they are always facing towards their goal.

“No, we don’t go down with business,” said a new philosophy man whose business was badly hit by the Great War. “My business has nothing to do with the reality of me. Though superficial things about me may happen to go awry, there is no necessary connection, to drag me down with them. I can’t go down, because the reality of me is divine, and divinity doesn’t go down with business. Besides, this is only a temporary setback. Business will come up again and be better than it was before.”

This is the attitude of the thoroughbred, whose life is guided by divine principle. He does not allow himself to be thrown off his base, does not lose his poise because his business happens to fail, or his plans go all awry. No matter what else he may lose, there is one thing he never loses his courage, his grip upon himself, because he knows that he is one with God, and hence cannot fail. He never loses his hold on the truth that God is his Shepherd and he cannot want; that he cannot lack anything that is good for him while he puts all of his trust in his God.

The new philosophy business man goes to his work in the morning fresh,

vigorous and strong, because he knows God is his health and his strength. He is not worrying all the time for fear he is taking cold, or that he is developing rheumatism, or is going to have a sick headache.

When he goes into his office or store, he does not straightway begin to fret and stew and worry about everything in the place. He does not go to pieces over every little mistake of a stenographer, or the blunders of other employees, the spoilage or breakage of merchandise, or other mishaps in the daily routine, because he knows if he does there will be a fatal waste of power, of brain and nerve energy, which he should. work up into things worth while. He knows that he cannot afford to lose his temper, to get angry, because that saps his vitality, devitalizes him, uses up mental capital which he needs in his business. He knows it is a very shortsighted policy to waste his precious energy, and so he conserves it in every possible way.

This new kind of business man does not take his business to bed with him, for he knows that every hour of lost sleep and every bit of worry are defeating his purpose. He knows that he cannot win out with fear and worry in his mind, and that if he takes his business to bed with him he cannot take it to his office in the morning with any certainty of victory, of mastering his problems. He knows that he must bring himself to his place of business in a condition to do the super best thing possible to him; that to do otherwise, to come to his task jaded, fagged, played out because he had worried half the night, lost his sleep, and poisoned his brain with fear and worry thoughts, is to invite failure. So he locks his cares, his anxieties, his worries, his problems in his office when he quits for the night. When he puts his latchkey in his door at home he leaves outside everything that can harass everything that can make him unhappy, everything that can mar the success and the joy of his homecoming.

The new kind of business man is much more cheerful than the old kind of business man. He wears a very different expression, an expression of hope, of joyful expectation of superb things to come to him. His face does not bear the expression of fear, of doubt as to the future that is expressed in that of the old kind of business man. In his face there is confidence, assurance, an expression of triumph, a prophecy of victory.

In other words the new order of business man feels that he is a conqueror, captain of his soul, master of conditions, because he is divine, and possesses divine creative power. He realizes that he is in the very midst of limitless supply, that he bathes in an ocean of abundance; that if he holds the creative thought, all that he needs, everything that is good' for him, is being attracted to him. He knows that his own is seeking him, and will find him if his mental attitude is right and he puts forth the right effort on the material plane.

No matter what the nature of your work or your business, the habit of holding in mind the prosperous ideal, the happiness ideal, the good luck ideal, sets the mind in the direction of these ideals and helps wonderfully in one's efforts always to face the light under all circumstances. This mental attitude will brace up your confidence in yourself wonderfully. You will think more of yourself because you will see more of your divinity; you will see greater possibilities ahead of you.

There is a wonderful psychological stimulus in the habit of always regarding yourself as a lucky individual, bound to succeed in your business, in' never allowing yourself to think that you are unlucky or that circumstances or people are ever against you.

There are many business men right now thinking and talking themselves out of business, out of prosperity, because they do not realize that their pessimistic attitude and their pessimistic expressions tend to reproduce themselves in outward conditions.

I know one of these pessimists whose business has been shrinking for years until today he is pretty nearly down and out. I never remember asking him how business was that he didn't say, "Oh, rotten, rotten. Nothing doing. Times were never so bad." No matter how well others are doing this man is always thinking down and talking down, and, of course, his conditions cannot rise above his thought standards. There is no magic by which a man can build up a prosperous business when he is facing towards failure and ruin.

Men are everywhere unconsciously thinking and talking themselves out of business, out of professions, out of prosperity, just as they talk and think themselves out of health and strength, for we cannot talk constantly about our ailments and make mental pictures of horrible disease symptoms without reproducing these conditions in the flesh.

The same law that underlies our health, underlies the business world. If you are always talking your business down, the corresponding mental picture is etched deeper and deeper upon your consciousness at every repetition, and this becomes a model which the forces within you are building into your business, into your life.

The Spaniards have a saying that every time a sheep bleats it loses a mouthful of hay. When business is bad don't talk about it. Every time people ask you how business is and you begin to bleat, "Oh, it's rotten, absolutely dead. Nothing doing. Bottom is dropped out of everything," You are helping to produce just the conditions which you affirm. When everybody talks that way business *is* rotten. Business is usually just what men think and say it is. The condition of business is largely a psychological matter. Good

or bad, the condition is produced by men's thoughts and expectations.

For example, how often have unfortunate business conditions been induced in this country by men's fear of a panic through scarcity of money, poor crops, or some other contingency we might be called upon to face. In such times everybody begins to predict bad business. Tens of thousands of men all over the country keep saying that "business is rotten" and that "there is nothing doing." And when everybody is picturing "hard times" and talking down, when nobody branches out, nobody starts new enterprises, nobody tries to extend his business, when, on the contrary, men say, "We'll just furl our sails and run under bare poles until the storm is over," is it any wonder that business is bad? Why, the very gloom in the business atmosphere is depressing and discouraging. With hundreds of thousands of business men talking "hard times" and "rotten business," with merchants buying only from hand to mouth, manufacturers are afraid of piling up stock, and so, many of them shut down their plants, thousands of people are thrown out of work, and we have "hard times."

In other words, men produce the very conditions they fear, because they are constantly affirming, predicting them, and preparing for them. If all this time while men had been unconsciously inducing "hard times" everybody had talked the other way instead; if all had talked up instead of down, prepared for good times instead of bad, business undoubtedly would not have slumped.

Everything we get out of life is the result of our thought. This is our capital, our success, our happiness. The people you envy, those you see doing marvelous things, are simply using their thought to better advantage; they are thinking creatively while you are thinking negatively, destructively. While they are building with confidence and assurance you are tearing down with your doubts, your fears, your worries.

But just as faith without works is void, so is thought without action. The Bible tells us that Deborah said unto Barak, "Up," and being roused into action by the prophetess, Barak went forth and subdued a kingdom.

The business man who would conquer his kingdom must not only think up, he must also be up and doing. If he is satisfied, with the business that has come to him from his father, or with the methods that brought success ten, fifteen, or twenty years ago, he will soon fall behind in the race. For as our blood is constantly being renewed to keep the body strong and healthy, so must the business man keep his business up to standard by the constant infusion of new ideas and improved methods.

If left at rest, the purest water will soon become stagnant, and the most ably

conducted businesses, if their proprietors are not constantly on the alert, eternally vigilant in looking for better methods and the latest improvements, will eventually retrograde.

The business man who would keep growing must keep in touch with his competitors. He must visit model stores, business fairs, shows and openings-everything that will give him an opportunity to study better methods than his own-to gather new ideas, and to put new blood into the arteries of his business. He must constantly hold the thought and hustle. The progressive business man cannot afford to live in the past. He must meet present day conditions or go out of business.

The propensity to cling to the old, old ideas, old associations and environment, the dread of change in any form, even when it is for the better, keeps many human beings from progressing.

If we would keep growing, we must guard against the things that hold us back, the tendencies to become rooted in old environments, to cling to conditions which no longer feed us. To keep climbing, to go on aspiring, struggling towards the ideal until death is the only way to continue growing. Standing still in any walk of life is decay.

“We broke all output records today,” was the message Andrew Carnegie’s superintendent sent him one day. “Why not do it everyday?” wired back the ironmaster.

Everyone who wants to keep growing, to increase his ability, to multiply his talent, must be ever striving to outdo his past records. He must be ready to take advantage of every legitimate opportunity for personal improvement, for advancement in his business or profession.

No young man can afford to rest content with bringing his business up to a certain point. He must ever be reaching out beyond that point. The moment he is satisfied that he cannot carry improvements any farther, that moment marks the beginning of the decay of his business.

Whatever one’s business, there is only one way to insure progress and that is by constantly endeavoring to better one’s best. Spasmodic effort, no matter how vigorous, won’t do it. It is the daily advance that counts most in the final averaging.

If you did a fine piece of work, a superb thing yesterday, that is no reason why you should rest on your laurels to-day. It should rather spur you to go ahead of it

tomorrow. When you break all previous output records to-day, fling back to yourself the same message Mr. Carnegie wired to his superintendent, "Why not do it every day?"

"Be not slothful in business, fervent in spirit, serving the Lord," says St. Paul. The idea of serving the Lord, or working in cooperation with Him is steadily growing in the business world. Many business men are finding that their greatest profits and also their greatest satisfaction in their business career come from the practice of the Golden Rule. Its practice is extending day by day. For a long time it was tabooed, laughed at. Men said: "You can't mix religion and business. Business is business. You can't bring the Bible precepts into your counting house or factory." But the Golden Rule has come into business to stay.

"Business is business" was a catch phrase frequently used for excusing crooked methods. This shibboleth, together with its twin, "They all do it," has lulled to sleep the consciences of multitudes of men. They have been used to justify thousands of shady and downright dishonest transactions. We don't hear these excuses so often to-day. The application of the Golden Rule in business is softening the old-time hard methods and bringing about most astonishing results. And the time is coming when all employers and employees alike will find that their interests are identical, that they are real partners, working under the same Master, and for the same end, each for the good of all.

Many a man who could not see that his own interests were best served by the practice of the Golden Rule has strangled his business by his harsh, brutal treatment of his employees. He has crushed hope out of the most buoyant, destroyed those greatest of all producers, enthusiasm and spontaneity, and made service for everyone in his employ a dreary drudgery instead of a delight.

No matter what your business may be, you will find that no investment you can make will pay you so well as treating your employees as you would like to be treated yourself in similar circumstances. Injustice, scolding, fault-finding, criticizing and slave-driving methods have been tried in every class of business from the beginning of time and have proved fearful wasters of human energy and killers of efficiency.

If instead of "Hold the thought (the right thought) and hustle" a man's motto is "Business is business," his business policy will sooner or later bring him to grief. If he prides himself on his superior cleverness and cunning, his superior sharpness in business matters; if he allows his employees and salesmen to misrepresent things, to cover up defects in goods; if he puts "Made in France" labels on silks which were made in New Jersey; if his establishment is filled with every kind of lying package, with all sorts of deceits to mislead the purchaser, his dishonest policy will ultimately ruin not only his business but his manhood.

It is strange that so many men seem to think the recognition of their Creator in business is foolish, is a sign of weakness, when they know that their existence depends upon Him, that they have never drawn a breath that their heart has never beaten once without His aid. Why should they ignore in their business relations the Power which gave them their very life, which sustains them every instant, the Power which has given them their ambition, their strength, their ability, their capacity to appreciate and enjoy all the good things He has provided for them? Why should they think it silly to take this Power into partnership? The reason is, they do not realize their oneness with God, and hence do not hold the right thought.

Now the new philosophy recognizes the great principle of the oneness of all things and consequently puts a new aspect upon every phase of life. It turns people around so that they look at themselves in a different way. Their ambitions change; their motives become less sordid, less selfish. They become more altruistic, more helpful. It takes the sordidness and greed out of life.

Men who have become interested in the new philosophy are more conscientious in their business than before. They are not so selfish, so greedy and grasping, because they know this is not scientific, and that they must pay the price for any deviation from rectitude. They know that the Golden Rule in business is the best policy as well as the most scientific.

The new philosophy takes away the motive for selfishness because it makes us see that all human beings are our brothers and sisters, that we all derive our being and draw our sustenance from the same Source. And when we realize this larger relation of life, this oneness of all being, that there is only one principle, one truth, a great unity running through everything, selfishness does not seem desirable. A man can have no desire to cheat another when he becomes conscious that the other is really apart of his own being.

People who are selfishly pursuing their vocations regardless of others cannot be happy, because they were made to fit into the Creator's plan of the universe, and selfishness is no part of this plan. Greed is an enemy of the Creator's great human brotherhood world plan. Nothing that is selfish, that is dishonest or unclean, nothing that works harm to another, no greed, no envy, no jealousy, no hatred, have any part in the Creator's plan.

If you are getting your living by anything which does not harmonize with this plan, happiness and real success will be impossible, because you are violating the very laws of your nature. If your calling or your business does not get your unquestioned approval, if the best in you does not say, "Amen," to it, if there is a perpetual

interrogation point in what you ,are doing, there is something wrong, and you must pay the price of this perversion of the best thing in you, the desecration of the God principle in you.

If your vocation does not square with the Creator's plan, if it tends to demoralize human beings, if you get your living by exploiting others' weaknesses, pandering to their passions, putting temptations in their way for your own profit; if you are in a business which tends to injure your fellow men, to lower them in the moral scale, there is no power in Heaven or earth that can make you happy, that can make you a real man or a real woman. You must square your life with the Golden Rule; you must square your work with the divine plan, square it with the law of your nature, the laws of rectitude, justice, truth, mercy, or there is no happiness, no success for you.

In other words, you cannot be what God intended you to be unless you take God into partnership, and you cannot take Him into partnership in a bad business. Your business must be legitimate, helpful; it must be necessary; it must be something which instead of demoralizing will benefit your fellow men, otherwise God will not come into partnership with you. And without God as a partner you cannot be a success in the highest sense, for he is your very life. You live, move, and have your being in Him.

In cooperation with God only is the assurance of growth, of true success, for "God being with us, who can be against us. When you have Him for a partner you are in partnership with justice, with truth, with the Golden Rule, and how can you fail in such a partnership?"

Chapter Nine

What Are You Thinking Into the Little Cell Minds of Your Body?

You think clear through every cell to the farthest extremities of your body. And as you think regarding your cells so they are. By your mental attitude towards them you can insure health or bring about disease; you can prolong your life or you can shorten it.

STOP thinking about that cold! Stop expecting it! Stop visualizing it! Stop thinking that every time you get your feet wet or sit in a draft you are going to be ill!

Nothing else will so quickly hasten the development of sickness or disease as that attitude of mind which tends to lower the vitality by constantly looking for the thing we fear or dread, always expecting and watching every symptom which heralds it.

Our bodies will not express health if we are constantly sending doubt into their cell life, the fear that we are going to be ill. The mental attitude must be right before the physical can be harmonious.

“It is remarkable,” said a great physician, Sir B. W. Richardson, “how little the question of the origin of physical diseases from mental influence has been studied.”

We are giving more attention to the subject than we did a few years ago, but it is a fact that few people realize the influence of thought on the health; and so they are constantly running thoughts through their minds and indulging in emotions and passions which are disease producers. Every fear or worry thought, every hatred or revengeful thought, every evil feeling towards another is a disease producer. And for every discordant thought, feeling or emotion, we must pay the penalty in physical manifestation of some corresponding discord.

We are apt to think of the body as a collection of different organs and that these organs are in a way separate, of different material or construction: Science tells us, however, that the human body is made up of groups of tiny cells-community cells-each group performing certain body-building and body-caring functions. One group is building

bone for the body, another is building nerve, another brain, another muscle, another skin tissue, and so on.

Each little cell in the entire body is working for the individual's best good. Each one is our friend and should be treated as such.

These cells do not enlarge with the growth of the body, but they multiply in number by division, each cell having the power to divide into two complete cells, the process continuing until the individual reaches his ultimate size. Each cell passes along, by its division of itself, what was in the parent cell, good or bad.

Some of the cells are so small that it is estimated it would take 25,000 or more, placed side by side, to make an inch, but they do their work with human intelligence. And every cell in the body is a worker, constantly laboring for the community to which it belongs. There are cell specialists, like the liver specialists, the heart and lung specialists, and digestive organ specialists. Whenever any damage is done to any organ or faculty, these little specialist workers prepare instantly to make repairs, the blood bringing them all sorts of needed materials. Scientists tell us that these cell workers build and plan just as intelligently as do the builders of sky-scrapers and railroads.

Since all the cells of the body are more or less intelligent, and we think not only with the brain but with the entire physical organism, we can easily see that our thoughts and convictions must affect, according to their nature, all of these intelligent cells. We can think health into them or we can think disease into them. We can inject the health-bearing suggestions into them, or the disease-bearing suggestions.

Take, for example, the cells of the stomach, which secrete the fluids that digest the food. When the brain sends out a thought or suggestion of imperfect digestion, of dyspepsia, these cells suffer by so much in performing their functions. They are so much less capable of secreting the digestive fluids necessary for complete digestion. Whatever impairs these cells will impair the digestive fluids, and, as a result, the nutrition of the body will seriously suffer. Hence the vitality will be lowered, the resisting power of the body lessened, and disease invited. The disease germs which are lurking in the system thrive on broken-down cells.

What have you been telling these little cell minds in your body, my friend? Have you been filling them with worry and anxiety, with fear, with dread, with apprehension? Have you been filling these little minds all through your body with doubts, with uncertainties; doubt of your ability, lack of faith, lack of self-confidence? Have you been saying to these little mind cells in your kidneys or liver, for example, that you are not the

master of them, that you are going to substitute a drug for your mind power? Are you going to tell them that you are no longer their ruler, that your mind is going to take a back seat and that it is going to give way to some drug, something out of a box or a bottle? When they are apparently sick, perhaps the victims of your negative thought, your discouraging moods, your despondency, are you going to think into them more despondency, more discouragement, more hopelessness, or are you going to stimulate them with hope, faith, confidence, expectancy of better things to come? Are you going to radiate health into them, optimism, joy?

Are you going to neutralize the poisons of ill health, fear, worry, anger, and discouragement by -sending into these mind cells the thoughts of health, suggestions of courage, confidence, hope, the expectation of better things to come, the expectation of relief? Are you going to send healing thoughts into them or diseased thoughts, blessings or curses?

Edison says that the cells in the various organs of the body give up and die because they cannot stand the treatment we give them. They were not intended for the life we impose upon them. Is it any wonder that these cells give up and refuse to go on any further, refuse to help carry on the physical economy after many years of abuse and insult, trying to meet the demands imposed upon them? How often are they weighted down with man's vicious suggestions, his lack of faith, his doubts, his fears and worries, his anxieties!

Carrying disease pictures in your mind, visualizing disease and ill health, picturing unfortunate symptoms and tendencies, thinking of poor health all the time, dreading it, worrying about it, talking about it, describing your symptoms, studying remedies and reading advertisements for disease symptoms which match your own, all of these depressing suggestions are telegraphed to every cell in the body and aggravate the disease tendencies.

The cells are depressed or uplifted, stimulated or encouraged, according to our conviction or visualization.

Are you suffering with the conviction that you have kidney disease? If so, do you know what you are doing while you are holding this conviction? The kidneys are as sensitive to our thoughts as the stomach, and you are sending a lot of anxiety and fear into their cells. Instead of encouraging them when they need your encouragement, instead of giving them stimulus and uplift, you are sending to them despair and despondency. What is the result? Chemical poisoning of course. You are putting extra burdens on these little cell minds which are trying to throw off any abnormal conditions of the kidneys. Instead of helping you are hindering them, you are depressing and disheartening them. This very seriously interferes with their normal functioning, and materially, aids the development of any possible disease tendency that may be lurking there. It is well known

that many people, especially sensitive people, develop Brights' Disease or some other kidney trouble because of their fear and expectancy of it.

Such a mental state is absolutely destructive to a normal condition of any bodily organ or organs. You should give the little cell minds of your kidneys, as you should \all the cell minds of the other organs of your body, the benefit of your encouragement, your uplifting thought, so that they will function normally.

The stomach is very sensitive to our thought.

When we receive a telegram containing bad news of those dear to us, of their dangerous illness or death, of some accident or other unfortunate things that has befallen them, we know how quickly the follicles of the stomach become fevered, parched, and refuse to secrete the gastric juices. Digestion cannot go on until the gastric follicles are normal again, and this cannot be while the unfortunate news remains in the mind and is dwelt upon because the stomach cells are in sympathy with the brain cells and all the other cells of the body.

Knowing that the cells thus respond to the thought we give them, if we expect them to be friends to us, to work for us instead of against us, and to function normally, we must be friends to them.

There are tremendous possibilities in this idea of sending into the cell life of various organs of the body indications of what we want of them, and encouraging them to respond, just as we would children, who would never amount to anything if we were always discouraging, scolding, blaming and condemning them. We can send messages of despair or hope, joy or sorrow, the expectancy of good things to come or the reverse, to the cell intelligence of every organ and thus build into our life, joy, health, hope, success, or despair, disease, pessimism. In other words, we must hold the visions, the thoughts, the convictions which we wish to come true; we must keep the mind vibrating in harmony with that which we are trying to bring about, vibrating with things which make for healthy, joyous, abundant life.

Form the habit of encouraging, stimulating, uplifting your whole being with the assertion of your oneness with the One, with the Divine Power in which you live, move and have your being. Hold the thought that the reality of you is perfection, that you are one with truth, and that there can be no error in the truth of your being, in the reality of you.

If you persistently maintain a hopeful, healthful, joyous mental attitude you will soon get encouraging results on the physical plane. Your habitual thought, your fixed

belief, is the strongest force in your life, and your life processes will follow your thoughts, your beliefs. Train your subconscious mind to expect health, to expect the normal functioning of all your organs. By an inexorable law what we expect tends to come to us.

Physicians are realizing more and more how much the mental attitude of a patient has to do with his cure. Expecting to get well, believing 'you will get well, is a powerful help to nature, because you are thinking into every cell of your being hope, assurance of better things to come. On the other hand, when you think you never will get well, you are radiating into every cell of your being despair, gloomy forebodings and discouragement, which are powerful depressors of the cell intelligence in your diseased organs.

Perhaps no better illustration of the truth of the foregoing statements could be offered than the case of a friend. Confined in a hospital with a fractured bone in his leg, he had been informed by the surgeons that spontaneous gangrene had broken out in his foot and that they were unable to check its progress. They advised that the leg be amputated at once, at the knee, otherwise the patient was in grave danger of losing his life. They were not even certain that an immediate operation would save him.

At my friend's request I went at once to the hospital where he was. There I found him surrounded by an atmosphere of despair and hopelessness. All of the cell life was depressed by the discouraging suggestions of an impending operation.

To heal that gangrenous wound seemed like raising the dead to life. It did, in fact, mean raising dead tissue to life, and the gangrenous tissue was rapidly spreading. But, with the aid of a Christian Scientist, through the mastery of mind, the death-dealing processes were arrested, and the cells began to build. The depressing suggestions were supplanted by those of hope and confidence, assurance, expectation of relief, and these helped the creative, renewing, repairing processes. Under the changed condition, the patient immediately commenced to show marked improvement. The cell life at once responded to the health-giving, curative thought. The millions of cells began to build muscle, and the millions of muscles began to repair damage. to the impaired cells of the tissue; the nerve builders began to build nerve; the skin cells began to build skin; the bone cells began to replace that part of the bone which had disintegrated; the normal pulse was restored in the affected foot, to the complete surprise of the surgeon, who said it had been absent for days when the gangrenous processes were in the ascendancy. Divine mind had restored normal conditions. Truth had become master of the situation: The operation proved unnecessary and ,was not, performed. My friend has since entirely recovered.

Many a so-called "incurable" would recover under health-giving, curative thought and suggestion, but fed upon despair or the suggestions of the hospital, the sick

room; attending nurses and doctors, anxious, weeping friends and relatives, the sick man or woman falls an easy victim of disease. If the mind, when a subject is hypnotized, is powerful enough to enable a man to sustain six men on his body while he is suspended with his head on one chair and his heels on another, and if when the suggestion of a red-hot iron touching it is made, the skin will blister; if a man will believe and act as though he were drunk, when the suggestion is made that the water he is drinking is a strong spirit and that it will intoxicate him, think what must be the effect upon the cells of the body which are trying to heal a serious wound, a wound it is believed will prove fatal, when the patient is told there is no hope, that a serious operation is necessary and that he is not likely to survive it! Consider how susceptible sick people are to suggestion, and think of the discouraging influence upon the cells of all the depressing hospital environment!

What a wonderful thing it would be if all the patients in the hospitals, all the sick people in the homes, could be surrounded with a cheerful, hopeful atmosphere; if everybody about them would smile at and encourage them, if all the suggestions could be healing suggestions instead of the suggestions of the sick chamber, the operating table and perhaps death!

It made a tremendous difference in the condition of his body what kind of thoughts my friend was sending into the cells which were trying to get rid of the poisons, to help the tissues get rid of the gangrenous infection; whether he was sending hope or despair, the expectation of relief, or the conviction of the loss of his leg and possibly his life.

The discovery that we think all over, as an organization, instead of with the brain alone, is not only a wonderful help to the suffering individual, but is a great help to the mental healer as well. Instead of working with dead cells as we formerly supposed, practically dead matter so far as intelligence outside of the brain was concerned, he knows now that he is working with intelligence. He knows that the cells will feel his encouraging thought, his uplifting suggestions, and that they will respond accordingly. He knows that when he speaks health into a diseased organ the intelligent cells will respond in harmony with the message he sends. He knows, too, that the very fundamental principle of health is to hold fast to the consciousness that everything that God made is all right, that the truth of our being is divine, that there is no trouble, no discord, in the reality of us, and hence that we should not send messages to the different cell colonies in the body, the little federated centers that form the liver, the heart, the kidneys, the lungs, the stomach, etc., which will cause distress. So he not only sends messages of cheer, health messages, strong, stimulating, tonic messages, hope of good things to come to every organ, every cell of his patient's body, but he encourages him to do the same.

What are you speaking into the little cell minds which make up the various organs and tissues of your body? Are you prophesying for them health, strength,

efficiency, success and happiness, or are you sending into them gloom and black pictures of the future? Are you sending victory or defeat into these little cell minds? Do you know what you do to them when you are blue, discouraged or despondent; when you think, talk and act poverty, lack, limitation, failure?

It makes a tremendous difference whether you are sending into them hope or despair, confidence or the lack of it, for you are prophesying your success or failure, health or disease, happiness or misery. What you think into these little minds of your body will determine the degree of your health and efficiency, your own destiny.

Praise and encouragement bring out the best that is in employees just as scolding and condemning bring out the worst. The same thing is true of our various organs, which are closely connected, not only with the brain but with each other. For instance, how can I expect the cells of my stomach, which I acknowledge to be intelligent, to render me their best service when I am all the time discouraging them, cursing them, telling everybody how badly they are doing their work? Suppose a business man should go about his establishment constantly scolding everybody, calling them good-for-nothings, shirks, blockheads, what sort of service would he get out of them ? We know very well what the result would be.

We know, too, that our organ cells are just as sensitive to our mental attitudes, to our emotions, as employees are to the mental attitude of their employer. They feel instantly the shock of bad news. Worry, anxiety, irritation, mental distress of any sort affects them very injuriously and weakens and depresses our whole system. Just as the kidneys are very sensitive to the fear thought, so is the heart. It is said that the heart-beats of a horse tend to increase rapidly at the scolding words of its angry master. A dog suffers in a similar way; its heart is extremely sensitive to emotion. It sometimes suffers excessively from fear or sudden fright; and dogs often die of grief for the loss of a beloved master.

Whatever the thought we hold in our mind, it passes into every cell of our organism, makes a corresponding picture there, and has a corresponding influence on our life. Just as thinking health produces health, thinking success produces success, puts the whole system in tune with the success current, so thinking courage, confidence, assurance, efficiency, initiative, tends to produce and to strengthen these qualities; that is, habitually thinking along these lines tends to make the whole human organism a magnet to attract the things that match our mental attitude, our desires.

If we want to be prosperous we must think prosperity, opulence, abundance, success into the cell life of the body. If we want happiness we must think it into these cells. In other words, what we want the cells to express we must think into them

constantly. This must be our general mental attitude.

In many people the cell life is impaired by wrong thinking and bad habits, so that a low standard of vitality and a low standard of morals become habitual.

One of the dangers of civilization lies in abnormal methods of living, especially in large cities. The cell life of thousands of men and women is constantly being impaired by bad eating habits; eating too much, or irregularly, eating when utterly exhausted, or when worrying; going without sufficient sleep, or needed rest and recreation, sleeping irregularly or turning night into day. These and all other abnormal habits and conditions lead to pessimistic thinking and all sorts of abnormal workings of the imagination, which often tend to despondency, vice, crime and sometimes to insanity. In other words most of our ills, unhappiness, misery, inefficiency, failures, come from impaired cell life.

The efficiency of the cells means everything to the welfare of the individual, and nothing should be neglected that will keep them in condition. The integrity of the cell life makes disease impossible, and wherever congestion, inflammation, or disease tendencies start anywhere in the body, the quickest way to counteract these tendencies is to encourage and stimulate the cell life with uplifting, renewing, divine thoughts.

You may think, perhaps, that you have nothing to do with the fashioning of your body, that you cannot alter what the Creator has given you, and that you are, for good or ill, limited by your heredity. Now the truth is, we are all, in a very large sense, self-creators. Our bodies are objectified thought. We are what our mental attitudes, our thoughts, our convictions, our efforts, our desires have made us. No human being is doomed to be a victim of heredity. His Maker has implanted in him a divine power that will enable him to conquer the worst kind of heredity, if he will only develop and use it. He can make his body a temple of health and harmony or of disease and in harmony.

By our mental attitude we can make our physical organs perform their functions normally or abnormally; we can insure health or bring about disease; we can prolong our life or we can shorten it; we can limit and impoverish, or we can enlarge and beautify life.

Keep your youth by thinking youth into the cells of your body. Make them thrill with the youth thought, with the youthful ideal. Most of us are thinking old age possibility, old age dread; we fear decrepitude, the decline of power, and are injecting the thoughts of helplessness, of old age, into our cell life. How can we then expect to express youth?

If you will your body to express youthfulness, buoyancy, energy, life; if you want it to express health, robustness, virility, then think these things into the cell life. If you

want to be prosperous, to have harmonious, beautiful surroundings, you must think prosperity, harmony, beauty, into the cell life of the body.

Visualize what you want to come true in your life, remembering that each tiny cell in your body takes on the picture of whatever takes place in your mind. Just as each one of the dewdrops in the morning mirrors a miniature of the sun, so each one of the cells in your body forms a picture of, reflects, the ideal in your mind, and is affected according to its character,

It is an excellent thing to take a few minutes every morning before you start work and project into the cell life of your body a mental picture of whatever you want to express during the day, -health, youth, efficiency, success, prosperity, harmony, love. If you will make this a daily habit, you will be surprised to see how effective it will prove in helping you get the things you want,

You must get rid of disease pictures before you can get health~ As long as you carry the picture of tuberculosis, rheumatism, or any physical disability in your mind you cannot get rid of it. You must visualize the thing you want to bring about. You must visualize and think health, happiness, into all the cells of the body if you wish to experience these things in your life.

If we would only make right thinking a life habit; if we would only choose constructive, creative, beautiful thoughts, thoughts of truth and beauty and love, thoughts of health, success, and happiness, instead of their opposites, how different our lives would be if right thinking, cheerful, hopeful, uplifting, kindly thinking, would give us new life cells, hope cells, joy cells, youth cells, just as the worry thought, the depressing, pessimistic thought, the failure thought, the disease thought, gives us cells to correspond.

When we realize that God is the life of the air, and that with every breath we inhale we take Him into ourselves, that all life, all energy are part of the infinite intelligence, then we will mold our lives in accord with the divine plan. When we become conscious that every cell in our body is divine, where health, harmony and beauty reside in essence, we shall then know what it is to taste power, to really live.

Chapter Ten

Facing Life the Right Way

“Disappointment is like a sieve. Through its course meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through, are not in the least affected by it. It is only a test, not a finality.”—WELLSPRING.

I was ‘talking recently to a young woman with great musical possibilities, who, after considerable struggling and sacrificing, has come to the conclusion that there isn’t much hope of success for her. Her life is so hemmed in by her family duties, she says, and the fact that her family did not sympathize with her ambition, and ‘that there is not much use of her thinking of a musical career,-that all she can hope for or expect is to get what little pleasure she can for ‘herself and friends out of her talent. Though she intends to keep on studying, she has practically given up all hope of appearing before the public.

Now this young woman, without knowing it, is losing her grip on herself; she is letting what had been a great stimulating hope and motive die out of her life. Instead of fighting her way with the expectation of ultimately winning out, she has practically conceded her defeat. And there is a tremendous difference between the creative force of the mental attitude that expects to win, that in spite of every obstacle is determined, to win and the weak, negative mental attitude that has practically capitulated. The expectation of winning, even though we cannot see how or when, is a tremendous sustainer, a wonderful stimulus to effort and a real dynamic force. Hope and determination are mighty factors in the life race.

“Expect eternally what you desire; and act always as if every expectation were coming true,” says Christian D. Larson. Your expectation opens or closes the doors of your supply. If you expect grand things, and work honestly for them, they will come to you, your supply will correspond with your expectations. If you expect only little, things, you will work for little things and, naturally, you will get a pinched, drizzly supply. The law will work in either case.

The majority of people who fail anticipate failure, expect it. Long before they failed they had a fear of failure, pictured it in their minds, and this fear and mental picturing sapped much of their ability and wasted much of the mental power which, rightly used, would have brought them success.

Hope and expectancy are positive forces.

They create conditions favorable to the realization of our ambitions. They greatly influence our appearance and the impression we make on others. There is a tremendous difference, for instance, between the expression and appearance of the youth who expects a happy future and believes his dream of a home of his own will come true, who is constantly building castles in the air and visualizing himself succeeding in his career, happy with his loved ones in his own home, and the expression and appearance of the youth who has given up all expectation of ever succeeding, all hope of having a home of his own, who has lost faith in himself and faces life in a hopeless, pessimistic attitude.

Dr. Oliver Wendell Holmes said that the important thing is not where you stand but the direction in which you are facing. In other words, it is not your environment, not the place from which you start, and how far you have gone, but which way you face mentally that counts. It is your mental attitude, the spirit which you bring to your life journey that is the important thing. If this one idea could be drilled into the minds of young people—that their habitual mental attitude, their thoughts, their motives, their moods, their hopes and expectations determine the direction of their life course; that these are patterns which are woven into the character; that they are the things that determine their destiny, what a wonderful impetus it would give to right thinking, to right living, to universal progress!

One of the greatest of human disappointments, and one that causes the keenest regret to most of us, is that we do not get on faster, that we do not reach our goal' sooner. We cannot understand why at middle life or later, we are perhaps no nearer our ~goal than when we started out in our young manhood or young womanhood. The chief reason in the majority of cases is that, like the children of Israel in their journey to the Promised Land, we have wandered around in the wilderness of our doubts and fears, of our wrong thoughts and desires, our bitter and discouraged moods, so much of our time.

If the children of Israel had gone straight towards the Promised Land, they would not have had to go through forty years of awful experience in the wilderness to learn their lesson. If we would work in union with divine law and keep facing towards the goal of our highest aspiration, we would not be compelled to wander half or all of a lifetime in a wilderness of unhappiness and unfulfilled dreams.

We advance on our journey only when we face our goal, when we are confident and believe we are going to win out. Every time we doubt, every time we think we are failures, every time we get discouraged and blue, every time we are crooked or dishonest,

mean or selfish, we are turning away from our goal, away from happiness and success, and facing towards unhappiness and failure.

One of the things which keeps many people from getting a job is their discouraged, pessimistic mental attitude. They are constantly telling hard luck stories, constantly complaining of the unfair social conditions which are keeping them down. They do not realize that their mental outlook has more to do with their hard luck than anything else. They do not know that if they are always complaining of their hard lot, looking towards failure, and predicting it, their lives must go in that direction.

The great majority of human beings are working ostensibly for one thing, but their hearts and mentalities are working dead against them, constantly projecting them in the direction opposite to that, in which they wish to go.

There is no one thing that will do so much for humanity as the right attitude towards life. If from the time we stand tiptoe on the threshold of our career we always headed in the right direction, towards our goal instead of veering this way and that, constantly coming pack on our tracks, losing ground and losing time in having to retrace our steps, we could make wonderful progress in a lifetime.

Not failure, but low aim is crime.” The real, crime is turning our back on our goal, facing life in the wrong direction. Failure is in turning back, in not insisting upon forging ahead, always facing in the direction of our goal, whether we ever reach it or not. The only failure is in giving up, losing faith and turning back. No one can really fail until he fails mentally. Physical failure is nothing in comparison with mental failure. Losing our home, our family, our friends is not real failure; such losses may be entirely beyond our control. Failure is losing our grip, losing our faith, losing confidence, facing the wrong way. Failure means mental surrender. Napoleon said that his Old Guard was not beaten, it was annihilated. No man is beaten until his hope is annihilated, his confidence gone. As long as a man faces life hopefully, confidently, triumphantly, he is not a failure; he is not beaten until he turns his back on life .

Some one has said, “The only direction in which-you can safely move if in doubt is forward, not backward; but follow the light, the direction of the voice which calls you, the hand which beckons you on.” If you listen to the voice of God within your own soul it will always lead you in the right direction. “Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.”

The mind that expects the best, is always looking for the best, believing in it, striving for it, accumulates a magnetic force for attracting its desires, for drawing to it

that which is like itself.

By the operation of the same mental law, if you really expect, if you are actually convinced, that you are always going to be poor, that you are never going to have things as many others around you have, that is what you are attracting. You head towards your doubts just as you do towards your faith always towards whatever you anticipate or expect.

There are multitudes of people working hard to get on in the world, to make themselves prosperous, who neutralize their efforts and defeat their object by holding constantly in mind the expectancy of poverty. They cut themselves off from good things by not only not expecting them, but by asserting that they never can have them, that Fate did not intend they should.

Time and again I have heard women go into ecstasies over things they would like to have, but which they think are only for other people, not for them. "Oh, what a lovely house!" they'll say. "What exquisite furniture! What beautiful clothes! Oh, I have always wanted such things, but they are evidently not intended for me. Fate has decreed otherwise."

These women do not know what a tremendous attractive, creative power there is in patiently expecting good things, beautiful things, in persistently affirming their right to them, in expressing their belief that they will have them, that they are intended for them.

This claiming and expecting what we desire is a very different thing from coveting what belongs to others, envying them for having what we cannot get and, do not really need. It is nothing of this sort. It is simply the recognition of our divine heritage, the claiming of; our birthright, our necessary share of the bounties of our Father-Mother-God.

How I wish I could burn this one idea into the minds of the poverty-stricken, the discouraged, the worriers, the people who are filled with fear regarding their health or success that what we expect and what we fear comes to us, that our dominant fears become chronic, that they are built into the 'very structure of our being!

The wrong spirit, the hopeless outlook, facing towards the black, depressing, discouraging viewpoint, kills faith and neutralizes effort. You should never allow a suggestion of discouragement, of poverty, of inferiority, of the lack of ability or of possible failure, a thought of weakness, of sickness or of anything you do not want, to

remain in your mind. Drive it out the moment it enters by changing your thought. Hold continually an expectant mental attitude towards whatever you desire, towards the realization of your ambition, the success of the things you are trying to do. Hold in your mind the image of success, of the person you are trying to become. Never harbor enemy thoughts or expectations, any suggestion that may thwart your life purpose. Think only of things that will help you on the way you are trying to go.

To face in the direction of our divine possibilities, to live in expectation of the glorious results our Maker had in mind when he fashioned us, is to face life the right way. And it is easy to do this when we remember that

Omnipotent Power, Divine Wisdom is at the helm of the universe, that we are His partners and that when we cooperate with Him He will bring things out in accordance with His plan for us. There is everything in learning to trust absolutely in Divine Wisdom, to rely on the Infinite Power back of all, that is guiding the great universal plan to a divine end. Such a mental attitude will make us proof against all suggestions of discouragement.

When you think about your future and build air castles, build noble, beautiful ones, not sordid, material ones which are unworthy of God's children. Money, luxuries, cheap, selfish ambitions, grasping, greedy desires, play too great a part in our castle building. Beauty, truth, love, friendship, spiritual and intellectual joys,-soul joys,-these are the things worth striving for, the things that will give not mere frothy evanescent pleasure, but enduring satisfaction.

What the world needs most is young men and young women with the right spirit, with high ideals, an ambition for helpful service, an ambition to elevate life, to help move the world in the right direction. Low-flying ideals, selfish and greedy ambitions never can do this.

There is nothing human beings need quite so much as sweetness and light, as love, friendship, sympathy, unselfish service. These are what make life worth living. The ambition to help bring them into other lives is ennobling. The selfish ambition for scraping dollars together, for piling up a great fortune, without any thought of service, is sordid and unworthy of children of the King of kings.

When Christ said to his disciples: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," he meant that when we seek the kingdom of God or heaven (harmony) we put our minds in the condition of its greatest attractive power, the best condition to attract everything that is good for us, all that we really need, joy, peace, satisfaction, contentment, all that is worth while. He meant that in seeking the kingdom of God,-the kingdom of harmony, of good,-we are obeying the law that, by an inevitable principle of attraction, will bring us all the Creator meant us to have. All needful things will then flow to us.

Christ never gave any prescription for living which would violate the divine law, the law of cause and effect, which says that the harvest shall be like the sowing. He did not mean that we should get something for nothing, but that if we do the right thing, if we face life in the right way, if we are honest and square, helpful, unselfish, I we shall get the results of this sort of sowing. Whatever we sow will return us a harvest in kind.

How often do we see two youths with equal ability and equal opportunity start out in life in search of happiness and success. One faces towards the right and spends his energy in the path of manly rectitude, of justice, of a worthy career. He spends it not only in working in his chosen calling, but in unselfish service to others, in lending a hand wherever it is needed, and he reaps the fruit of his sowing not only in success in his calling, but also in the love and respect of his fellowmen.

The other faces in the opposite direction and expends his energies in the opposite way,-in dissipation; catering to his senses, his vicious passions, and in gambling with his chance in life, with his precious life assets until he lands in the penitentiary;” He turned his energy into negative, destructive expression; while the other youth turned, his into positive, constructive, expression,-both seeking the same things, success and happiness. The difference in results came from their facing in different directions from the start.

The Bible tells us that “Daniel was preferred above ,the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Daniel was loaded with favors and honors not only by the great king Darius; but also by Nebuchadnezzar and Belshazzar, because from the time when he was brought, a youth, to the household of Nebuchadnezzar, he always, faced life in the right way,-towards courage towards truth, towards justice and righteousness.

There is only one thing wrong in the world and that is our mental attitude. We are the marplots in the divine plan, because we do not face life in the right way;-the victorious way, the triumphant way. No matter what circumstances may conspire to down him, no one can fail who faces life in this way, in a courageous hopeful spirit,. the same excellent spirit that caused Daniel to be preferred above presidents and princes and to be set by the king over the .whole realm.

The sovereign badge of men of power is courage and a sublime self-confidence. They have unwavering faith in themselves and in their mission. They expect great things of themselves. They are never victims of that uncertainty as to the future that doubt as to the outcome of their plans, which is characteristic of lesser men.

The trouble with most of us is that we do not demand half enough of ourselves. Also our resolutions are weak, of a milk-and-water, wishy-washy constituency. There is not enough vigor, not enough iron in them. There is not enough lime in our back-bone, not enough vim in our blood, not enough hope, enthusiasm and expectancy in our mental outlook.

Did you ever think that the reason why you do not get on faster is because you don't vigorously resolve to do so; you don't expect to, you don't believe you are going to? Did, you ever think that the reason why you do not have more vigorous, robust health is largely because you don't expect it; because you are looking for something else. You don't expect to be strong and well. You think you are going to have a certain amount of sickness that you have got to run the gauntlet of diseases all your life.

You people who suffer from insomnia, do you realize that you suffer because you don't expect to sleep, don't believe you are going to sleep? . When you lie down you hold the thought that you are going to have a bad night, that you are going to lie awake. You send that message to your other self. You tell it you have not the ability to get plenty of that refreshing, reinvigorating sleep nature demands. You practically tell your subconscious self you will not go to sleep, and your orders are obeyed.

You who have so few friends, who are not popular, lack friends and popularity because you don't expect them. You don't think people like you, don't expect them to. You don't expect love, sympathy, appreciation, and, of course, you don't give these things to others. And remember, that which comes back to you is always like what *you* give out. Multitudes of people are not happy because they never expect to be happy. On the contrary, they expect to be miserable. They are always looking for something to make them unhappy; they are always seeing unfortunate things ahead of them, snags ahead, failures, disappointments, heartaches, afflictions, losses of all sorts.

Now this is not the way to face life; this is not the way to look ahead. No matter how the present may seem to contradict its possibility, we should look for brightness; for good cheer, for the success of our plans. The only way to attain all thing is to expect it, to work for it, to look forward to it, to struggle towards it, with all the wisdom and energy we can muster. That's the way we accomplish everything in life.

Change your outlook upon life and you will change your life, because you will change the direction in, which you face. If we only realized what havoc we make in our lives by facing towards the gloom; if we only knew enough to keep ourselves headed in the right direction, always facing towards the light, towards success and happiness-which are ours by divine inheritance-we should not live such cheap, narrow, dried-up lives.

There is nothing more potent in reinforcing our energy than holding a glorious

vision of the future, expecting that to come to us which is befitting the children of the King of kings. There is nothing more inspiring than the belief that we are going to win out in a grand way; not necessarily in a big money way, but in a big man way, a big woman way, that we are going to succeed. in self-expression; then we are going to bring out the largest possible percentage of our possibilities, that we are going to develop a rich, noble personality, a fine character. In other words, it is the greatest of tonics to believe that we are going to do the thing that the Creator had in mind as possible for us when He created us; that we are not going to hide our talent in a napkin, but to invest it, to enlarge it, to make it something beautiful; than we are going to make the most possible out of the stuff He has given us.

The possibilities of the philosophy of hope, and expectancy, of always expecting good health, expecting success and happiness, of always demanding the best of ourselves, are beyond all computation. If you face life in the spirit of divine optimism, when you dream of your future you will build the kind of air castles and hold the kind of expectations that will make you a magnet to draw to yourself everything that is beautiful and good and true, everything that is helpful and unselfish, everything that stands for character, for nobility. You will win out in life. You will be successful in the only way that is worth while-the way your Creator intended.

Chapter Eleven

Have You An Efficient Brain?

The aim of all education from kindergarten to university should be the formation of a symmetrical, well-balanced brain. To develop the possibilities of the most complex of all the Creator's handiwork-the brain of man is a most difficult and delicate task.

PROFESSOR WILLIAM JAMES said that the unused and the misused parts of the average brain by far outweigh the parts properly and effectively used.

There are thousands of men who almost succeed in what they attempt by using, say, twenty-five percent of their ability, their possible brain power. What could these half successes not accomplish if they had only been trained to utilize seventy-five or one hundred percent of their ability, if they had only developed all of their possible brain power?

The effective brain is a brain in which each of the faculties is developed to its full strength, the entire mentality acting, like a perfectly adjusted machine, every part fitting to a nicety and working with the greatest possible harmony towards the maximum of efficiency. Where anyone mental faculty is out of tune with all the others the mind cannot express perfect harmony or power, and the individual is a victim of his defective faculty. No matter how brilliant he may be in other directions this one defective or undeveloped faculty may ruin his whole career.

Shakespeare, in the character of Hamlet, gives us a very striking illustration of this. Hamlet's story is a most tragic one. Son of the King of Denmark and heir to the throne, he is a young man of a wonderfully brilliant mind and superbly educated. The graduate of a great university, he had been trained and educated in all the sciences, all the arts and graces which the heir to a throne is supposed to cultivate. To his remarkable natural gifts and graces and his acquired accomplishments was added a handsome person. In short, the young prince promised to be not only a powerful king, but a giant among men, and yet, because of one weak, undeveloped faculty he made a dismal failure of his life with all its brilliant prospects.

The ethical code of Hamlet's time imposed upon him, as a filial duty the avenging of his father's murder by his uncle. But instead of doing this he shilly-shallied with his

duty, hesitated, vacillated, turned this way and that, and finally, through his fatal lack of decision, caused the death not alone of his guilty uncle, but of four other people as well as his own.

If the unfortunate Hamlet had been trained along the lines of modern psychology he would undoubtedly have had a marvelous career, but his lack of power to decide promptly and finally, his lack of self-confidence, spelled his ruin.

There are thousands of people in the great army of failures to-day who, like Hamlet, but for some undeveloped portion of the brain or some faculty which happened to be deficient, might have made a great success of life. If their parents or teachers had helped them to correct their defect, or if, in later years, they had themselves known how to strengthen the weak faculty which handicapped them, how to build up that defective portion of their brain so that their mind would have been more symmetrical, how different their career might have been!

One poor player on a baseball team will cause the loss of a game, and when a game is lost it is lost not alone for the poor player, but for the whole team. Now it is just the same in the game of life. If the mental team as a whole is not up to standard, there will be great trouble, if not complete failure for the man or the woman.

No matter how well educated or how brilliant you may be in many respects, if you have some weak link in your brain, some fatal weakness, like timidity, self-effacement, if you don't believe in yourself with all your heart, if you lack courage, if you are over-cautious, if the bump of caution is too large, out of proportion to the other faculties, so that you never dare to take a risk, never dare to make a move in anything where success is not a certainty, you will never attain any large measure of success. Unless you remedy your defects, brace up your weak links, the chances are you will be a complete failure.

One of the first things the success aspirant should do is to take stock of his mental assets, to find out his weakness and his strength, where he needs curbing or restraint and where he needs pushing or bracing up.

One way to do this is to imagine yourself present at a general meeting which we will suppose to have been held once on a time by all the mental faculties in the interest of the whole human family. Not being satisfied with the work which the mental team was turning out, they called a convention for the purpose of discovering what the trouble was and in what part of the brain the defective faculties were located.

WillPower, being made the chairman, called the convention to order. He reminded the faculties of the object of their meeting, and each was called upon in turn to give his views on the mental situation, and to make suggestions for the better working of the team.

Among the first to take the floor was Self Confidence. True to his character, this faculty without any hesitation or embarrassment began at once to speak.

“As far as I am concerned,” he said, “there is no shadow of weakness in my make-up. One reason why I have been able to do greater things than other members of our team is because I am sure of myself. I am not tortured by doubts and uncertainties. I can see the way to my goal. I am not frightened by the difficulties in my path. I keep myself in superb condition for work because I do not split up my energy in worry and anxiety. I am not terrified by thoughts of failure because I have faith in myself. The doubts, fears, worries and anxieties which dog the steps of my weaker brothers and sisters, deplete their vitality and strength and thwart their ambition, are not known to me. I think I may say without conceit that Courage itself is dependent on me. Or, perhaps, it would be better to say that we are interdependent. A man could not have me without Courage, and vice versa. This being so, if I were to drop out the whole team would be in danger of collapsing.”

Timidity, whose second name is Self-Depreciation, was next called on to speak. She was so weak and so embarrassed that she had to be helped to her feet. In a feeble, halting voice that could scarcely be heard, she began to make excuses for her inability to say anything that her brother and sister faculties would care to hear.

“I have listened to Self-Confidence with great interest,” she ventured tremblingly. “I think it is wonderful the way he goes ahead and does things that I would die rather than attempt. I couldn’t go on boards of directors, or make speeches at public meetings or fill the responsible positions or assume the onerous duties that he does even if the welfare of the whole team were at stake. Of course he is not thin-skinned or sensitive like me, and rebuffs or harsh remarks don’t make him shrink and smart. Criticism, fault-finding, ridicule don’t hurt him or make him miserable for days or weeks. I suppose I am of the ‘weaker sisters’ he refers to, for I certainly suffer greatly when any responsibility is thrust upon me. I want some one to lean upon, for I cannot stand alone. One reason why I cannot do as good work as some other members of the team or express myself as others can is because I am always full of fear and anxiety; and as for putting myself in a position where people would notice me and where I would be conspicuous, I could not think of it. I want to get in the background, out of sight. I never can be what they call ‘a good mixer,’ for I feel very uncomfortable when I get out among people. And as for society, I cannot stand it; it makes me positively ill. That is all I have to say.”

Courage, who had been so impatient while Timidity was speaking that he could hardly keep from interrupting, jumped to his feet the moment the chairman uttered his name, and began a vehement protest.

“I must say,” he burst out, “that I have no patience with the pusillanimity displayed by our sister Timidity. After what she has said, we don’t have to look far for at least one cause of the weakness and inefficiency of our team as a whole. The fact is, the work of the stronger members is largely nullified by the incompetence of the weaker ones. For myself, I think I can say without egotism that I am decidedly the most important factor in the mental team. I do not see what the rest of you could do without me, for you must admit I am the leader in every achievement of the team. If I should be down in the mouth, or should lose my grip, which one of you would make a move? You know you could do nothing without me. Why even our honorable chairman, WillPower, and our brother Self Confidence would be paralyzed without me.

If I were not up to standard the whole team would come to a standstill. If we were to take the advice of our brother Caution, for instance, the team would never get anywhere. He is always looking out for snags, always putting out the danger signal, always afraid we are running against something. Now, I believe in taking risks, in going ahead and pushing things. Supposing I do make a mistake now and then, isn’t it infinitely better to dare than to be forever mincing your steps and feeling your way for fear the ground is going to give way underneath your feet? It is the bold, aggressive spirit that wins. But for Self-Esteem, Firmness, Boldness, myself and some other of the more daring members of the team we’d never accomplish anything. We keep things going. The others are always falling back, or standing on the brink, afraid to venture. What we want in this team is a little more pep in the composition of some of its members.”

Caution, the next speaker to address the meeting, rose slowly to his feet and with characteristic calmness and deliberation spoke as follows:

“Our esteemed brother, Courage, has been pleased to attribute some of the weakness and the failures of our team to me. Now while we all admire Courage’s dash and buoyancy, his sanguine temperament and his great value as a cooperative member of the team, I cannot agree with him in his estimate of his own importance. Without my advice and restraining influence he would be liable at any time to wreck the whole team. I don’t like to pat myself on the back or to over-emphasize my own importance, but I often shudder at the mere thought of the catastrophe that would overtake us all if anything should happen to me. Without arrogance I may say that I am the balance wheel of the whole mental team. If I did not constantly hoist the red flag of danger on the rocks, the reefs and shoals of life, we could not escape its perils. ‘I know that Courage, Progressiveness, Energy, Ambition and all the pushing ahead faculties think that I am an old fogey, too conservative for modern, up-to-date conditions. But they do not realize that

without my warning ‘Go slow!’ ‘Be careful!’ ‘Danger!’ ‘Here is a rock!’ ‘Breakers ahead!’ they would never come into port. Supposing I should let Courage or Enthusiasm or Combativeness have the wheel and for a while stand at the helm, what do you think would happen? Why we should split on a rock or run ashore in no time.”

Combativeness could hardly control himself until Caution sat down before he began to combat his statements.

“I don’t agree with Caution’s remarks,” he began almost angrily. “I don’t believe in this everlasting going slow and being careful, taking things easy, and sliding along without any trouble or risk in business. I believe in having a little spirit and dare in your nature even if it does get you into trouble now and then. I am a fighter from the word go, and don’t believe in holding myself in leash all the time. It is necessary to stir things up and keep us alert, make life more interesting. The great trouble with this team is that some of us are half asleep. We are not up-to-date, live wires; we are not aggressive enough. I don’t believe in saying ‘Yes, yes,’ and ‘Amen,’ to everything that goes along. I believe in criticizing, in expressing my opinion freely, in having courage, even to boldness; and above all I believe in fighting for my rights. In fact I think a superb nerve as well as a lot of bluff, cheek, a lot of gall, are the qualities which push to the front.”

When Combativeness had finished speaking Amiability rose to make a few remarks.

“I think that our brother Combativeness is out of order,” she said quietly, “and I am sorry I cannot agree with any of the ideas he has expressed. Now what is the use of keeping things stirred up all the time as he suggests? If you will look back over our records last year, you will find that Combativeness has been in hot water most of the time. He is always stirring up strife when what we really need is harmony, peace. Nobody can do good work when he is in the time in a combative mood, stirring things up, criticizing, wanting to fight somebody. If we were all like Combativeness, instead of working, we would be at war all the time. We would never cultivate the finer virtues, the more lovable qualities, and we could never be efficient, for efficiency means harmony. And harmony, I would remind you, is a builder while discord is a destroyer. The man who goes through the world with a chip on his shoulder, always ready to fight, always suspicious, always taking offense, never gets anywhere. It is the agreeable, conciliatory, persuasive man who gets the big plums in this world. Suavity of manner, a fine courtesy, a desire to please will win where blustering aggressiveness will fail.”

It would not be possible within the limits of one chapter to have everyone of the faculties speak. That would require a whole book. The aim is to show the confusion, if not anarchy, that would prevail in the mental kingdom if all the faculties were not

properly developed and pulling together for the good of the team.

In taking stock of your mental assets, as suggested, you should make a list of all the faculties, viz, ambition, courage, self-confidence, caution, enthusiasm, hope, amiability, cheerfulness, combativeness, self-esteem, etc., and then examine yourself carefully along the lines indicated to see how your mental team is working, whether at cross purposes or in harmony. You will probably find, as is the case with most of us, that some of its members are over-developed and some under-developed.

The supreme object of every human being is the completest possible expression of the powers and possibilities with which the Creator has endowed him. In order to accomplish this object, 'every faculty and every function, physical, mental and moral, must be at its post and play team work with but a single end in view,-the greatest success of the whole. Any ambition on the part of one to excel at the expense of any other may jeopardize the desired end. That is, if anyone mental faculty should attempt to dominate' the game or to play it alone, it would wreck the work of the team as a whole.

Suppose you find in your self-examination that caution is over-developed, that it is dominating the other faculties, you must restrain, correct its tendency, or it may ruin your career. Excessive caution is perhaps responsible for more mediocre lives than any other character defect. I know many over-cautious people, some of whom are men of exceptional ability, but who in middle life are working under others for a comparatively small salary. They might have an independent business of their own, but they never dared to branch out for themselves. The risk seemed too great. They were afraid to take chances, even though the prospects for success were promising. Their abnormal caution neutralizes their more brilliant faculties.

Now caution is meant to be a sort of check rein on the whole team. But if the check rein is held too taut, it will keep the team from progressing,. from accomplishing its object. It should be the sort of a check rein which steadies the racehorse but does not keep him from winning the race. The fastest horse might lose the race by being held back by too taut a rein. The wise rider holds the rein evenly balanced, neither too taut nor too slack. A symmetrically developed caution is a wise rider.

If you apply the same method of analysis to the other faculties that you apply to caution, you will find where the trouble is in your mental team. You will be able to correct the defect that is holding you back when, perhaps, you are doing your best to forge ahead.

Are you efficient, for example, in the quality *I* of self-confidence on which so much depends, while some other, like ambition or enthusiasm, may be strong enough to take care of itself? Your ambition may rank ninety per cent; you may have a tremendous

enthusiasm ‘and zest and an overwhelming desire to get on, and yet be lacking in Willpower. You may rank a hundred per cent in industry, in persistence, in concentration, in energy, and yet fall short of the success you desire because of an excessive timidity, which holds you in the background when you should push your way to the front. Go down the whole line in this way, rating yourself according to your strength or weakness, and you will be surprised at the insight it will give you to your own personality. You will see more clearly than ever that your success or failure is entirely in your own hands.

When you find out who’s who in your brain, when you have a chart of your weak faculties and your strong ones before you, it is up to you to strengthen the one and to curb the other according to their needs. There is only one price for a real symmetrical, all-round success -honest work in building ourselves along right physical and mental lines.

The great trouble with most of us is that we are too easy with ourselves. Instead of bracing up to our job, we coddle and pity ourselves and try to make excuses for our failure to get on. We blame everything but the right thing. We will not admit that “It is not in our stars, but in ourselves that we are underlings.” It is too hard work, too much trouble to brace up our weak points. It is so much easier, so much more satisfying to our vanity, to work on the strong faculties in our team. Our pride is in these and we make the most of them and ignore the others.

If you are not honest with yourself, if you haven’t enough ambition, energy and willpower to correct your faults, to rise above the things which down the weakling and trip up the unworthy, you must take the consequences. You are the captain of your mental team and the way you train your individual faculties, the way you command your team will determine whether you shall be a winner or a loser in the great life game.

Chapter Twelve

Camouflaging Our Troubles

Anger and worry are like echoes; they do not exist until we call for them; and the louder we call the louder is their response. We can never drown them, yet, if let alone, they will drown themselves. —HORACE FLETCHER.

Power dwells with cheerfulness; hope puts in a working mood, whilst despair is no muse and untunes the active powers. —EMERSON.

DURING the world war, the French people gave us a new word, which immediately jumped into popularity—camouflage.

When they wished to conceal cannon, torpedoes, tanks, machine guns, any of the deadly implements of war, or any of its appearances, from the observation of the enemy's aviators, they covered them with foliage or other innocent-looking disguise which made them appear the very opposite of what they were.

Some people learn to do this with their troubles.

In the early days of the war, in spite of the initial slump in business, the general depression and the tendency to become panicky, a friend of mine, whose interests were very seriously affected, never showed a gloomy face, never lost his cheerfulness. When I would ask him how things were going he would say, "Oh, splendidly. Everything is fine. Of course we are not having quite our usual business, but the poorest of us here are so much better off than the poor people in the war zone, we ought to be ashamed to grumble. I congratulate myself every day of my life that I have my family and my home, and that we are all well."

In all the years I have known this man I have never heard him grumble or complain about anything, not even about that universal kicking post-the weather. No matter how bad it may be, he always finds something good in it. If it snows, why it is good for the soil. If it rains it is needed for the grass and crops, and it washes the streets and cools the atmosphere.

When you meet him, no matter how much of a hurry he may be in, he stops to

grasp your hand and says, "I'm glad to see you," in such a cordial tone that you know he means and feels what he says. I sometimes meet him in the morning on the train and he illuminates my whole day. He sees the glory and the opportunity in each day, and his sunny, optimistic attitude spreads good cheer and makes him popular wherever he goes.

Another man whom I know, and often meet, is just the opposite. Only a little while ago I met 'him and said, "Mr. Blank, how are things going with you?" "Oh, rotten, rotten," he replied. "Business is dead, absolutely dead. Nothing doing. Things are growing worse every day. It is just as much as I can do to keep things going. We have had to close one factory, and are likely at any time to have the red flag up at our other factory door. I have never seen anything like it in all my business experience. The labor troubles are killing everything in America. It is awful, awful!"

Mr. Blank is always grumbling. The weather never suits him. The times are always out of joint. He always has a hard luck story of loss or misfortune. He is forever in hot water. If business is not going to the dogs,-which it usually is with him,-there is something the matter with the family. His boys are not turning out right; he is afraid that the girls are going to marry foolishly. There is always something wrong somewhere.

Financially, this man is just as well off as the other, but when it comes to happiness and getting the most out of life, the one is a bankrupt while the other is a millionaire. The difference is due to the difference in their mental attitude, the way they treat their troubles and perplexities.

The first man does more than camouflage his troubles; he treats every difficulty, every annoying experience as the oyster treats the grain of sand that gets inside its shell. Not able to expel it, the oyster tries to make itself as comfortable as possible with it, covers it with pearl-makes it a beautiful gem. This man not only lives happily with his troubles, but he turns them to advantage by learning lessons from them which add strength and beauty to his character.

When troubles come as they do to all of us, he will say; "We will come out of this all right, as we have come out of many other troubles that were worse. Things are not so bad as they might be, and anyway we have so much more to be thankful for than we have to complain about that it is pretty mean business to fasten our eyes on the little dark spots and turn our back on the bright ones." If the trouble is a financial or a business one, he will say in his cheerful way. "What matters if we make a little less money as long as we get enough to eat, have comfortable clothing to wear and a comfortable place to sleep in. What more do we need? Health and the opportunity to do our best are better than money; and we cannot be grateful enough for living in a land of liberty and opportunity for all."

Blank has much to be thankful for. He has a beautiful and charming wife, bright,

attractive children, and an ideal home. He is not a millionaire, but is fairly prosperous, and his health is good, and yet he is never really satisfied or happy. When he has any serious trouble, he goes all to pieces. And whenever he meets any little disappointment, or when any untoward thing happens to him, he is so depressed and miserable that one who didn't know him well would think he had lost everything he had in the world. If he has any little setback in business; if he loses an order which he thought he secured; if some trusted employee leaves him, or threatens to, he is all upset until things are right again. The fact is, he cannot live comfortably with any little discord or trouble in his life or in his business. He is never happy while there is any cloud speck, however small, in his sky.

If this man would only sit down at times, especially when he is fussing over some trifling thing that has gone wrong, and think of all the good things in his life; if he would stop to count his blessings, and try to feel grateful for his wife, his children, his happy home, his splendid health, the little cloud that happens to be between his eyes and the sun would soon vanish. But he never seems to think of anything but the cloud. All the glorious universe back of it does not exist to him. The sun of his life is shut out by tiny specks of cloud, and for the time all is darkness” gloom, and despair.

Now the man who is the victim of his moods, who is overcome by the unfortunate things, big or little, that happen to him, who is the victim of his disappointments, his failures and losses, his small daily trials and tribulations, his sorrows and afflictions,-the man who instead of conquering these things is conquered by them, is not the kind of man who makes the world's history. He is not the man who is looked to in time of trouble or difficulty as a leader. He is not the popular man, the resourceful man, the man of great mental strength and ability.

Buddha says that the greatest word in any language is “equanimity.” And the Standard Dictionary defines equanimity as-, “Evenness of mind or temper; composure of spirit; *especially calmness and steadiness amid trying circumstances as to bear losses* ‘*With equanimity.*”

Have you acquired that complete mastery of yourself that spells equanimity under all circumstances? What does the stress of your daily living develop in you? Are you master of the thousand and one annoying, harassing experiences, the disappointments and the pin pricks that continually beset your path? Do you rise above them by making yourself bigger than they are, treating them as mere passing incidents in your daily routine, or do you wince and sour under them?

Do you lose heart and wilt under misfortune, or rise above it? Do you lose your head in an emergency, when suddenly brought face to face with a crisis, or do you keep your wits about you, retain your poise and balance and handle the situation calmly, without flurry or confusion, according to your best judgment?

The attainment of a fine, well-balanced mentality, that equanimity which meets all trials, great and small, with equal poise and serenity is the achievement of all achievements. It means self-mastery, the stability and strength of character that will win out in spite of all odds. The poised, serene soul is not the victim of fear, worry or anxiety; it is not governed by passions, moods or emotions; it is not depressed or upset by trifling annoyances which disturb the working of the unpoised mind, the man or woman who is at the mercy of every changing wind of passion or of circumstances. The man who is master of himself is master of his destiny, has his course in life marked on his chart. His hand is ever at the helm. Storm, fog, contrary winds, icebergs, hidden dangers, unforeseen accidents-whatever happens, he is always prepared and ready. He is made calm and serene by the realization that it is in the crises of his voyage he most needs a clear mind and a cool head. He sees that he must do each day the best he knows by the light he has; that never for a moment must he flinch or falter; that though he may on occasion have to deviate from his course, still he must never drift, but always bear back as soon as possible to his true course, and head steadily for his port.

When he will reach it, how he will reach it, is not his concern. To no man is given to know the future with absolute certainty. God ever commits to a man new beginnings, new insight, new opportunities, but knowledge of the end is hidden from him. Certainty of the final goal would not be conducive to strength and poise; it would rather, make for apathy and weakness. Poise comes not from outward assurance and guarantee; but from the development of inward strength and self control in the struggle to make good, to reach the unseen goal of our highest ambition.

Most of us think of the wonderful things we would do if we could only get rid of the worries, the annoyances, the disturbances, the little things that nettle and prick us day by day, as well as the big and little things that defeat our ambitions-the failures, the disappointments, the heartaches, the heartbreaks, the blunders, the setbacks that continually tend to trip us up and discourage us. Yet the real test of our bigness is whether we will fulfill our purposes to the letter; carry out our life plan superbly in spite of all the things that are apparently trying to down us, or, whether we shall allow ourselves to be overcome by the hindrances that dog the steps of every ambitious soul.

Are you going to give up and mope and whine, and go about with a long, sad face, giving people the impression that your life has been a bitter disappointment? Are you going to go about covered with earmarks of your capitulation, earmarks which indicate that you have been defeated, that you have not done what you planned to do because of the multitude of things that you have allowed to be a drag on you, things that you have allowed to kill your peace of mind, to destroy your efficiency? Are you going to let your troubles and trials, the little vexations and annoyances which are incident to every career, down you? Are you going to allow disappointments and failures so to worry and devitalize you that you cannot do the biggest thing possible to you? Are you going to be a victim of your troubles and trials? Are you going to confess yourself a weakling, a

man or a woman so lacking in mental poise and depth, that you, whose divine possibilities are well nigh limitless, are conquered by things that you were made to conquer?

Now if you would make the most of your life, you must early learn to accept the inevitable, however disagreeable, painful or distressing, and to do so, not with a frown but with a smiling face. In other words, you must acquire the grace and strength and security of a poised mind.

Our best automobiles have what are called shock absorbers, contrivances that cause the jolts and jars they receive in speeding along to be absorbed by air cushions so that they cannot reach the occupants of the car. The shock absorbers ease the riders' over the inequalities or obstacles to smooth riding on the roads.

This is a good illustration of what poise will do for you. It makes a lot of difference to all of us whether the jolts and jars on our life path shock us all to pieces, or whether we have a mental shock absorber which will ease us over the pebbles as well as the boulders in our way. Poise, mental balance, is such a shock absorber.

While Emerson's library was burning at his home in Concord, his friend, Louisa M. Alcott, rushed over to him to express her sympathy for the loss of his most cherished possessions-his books. She found him serene and poised, watching the flames devouring his priceless volumes, many of them autographed copies from the world's greatest writers. Although he must have felt his loss keenly, he was as calm as if he was sitting in his library reading. He could even find something to admire in the flames.

"Never mind, Louisa," said he to his sympathetic friend; "see what a beautiful blaze it makes. We'll enjoy that now."

Miss Alcott said she never forgot that lesson. From it she learned always to look for something beautiful and helpful even in her disappointments and losses.

The poised soul remains steadfast in faith and serenity no matter how violent the jolts it receives.

A few years ago, when his \$7,000,000 plant at West Orange, N. J., was burned to the ground, Edison showed the world how a man could lose almost everything he had, the fruit of a long life of toil, and at sixty-seven start in again without a word of complaint or

regret for his loss.

“I’m pretty well burned out just now, boys, but I’ll start all over tomorrow,” he said to newspaper reporters, as they’ watched the flames lick up the great plant. “I’ll go right to work to build the plant over again. This is just a temporary setback; don’t forget that.” Arid he cheerfully quoted from Kipling’s famous poem “If”-

“If Jim can make one heap of all your winnings and risk it all on one turn of pitch and toss and lose and start again at your beginnings And never breathe a word about your loss Yours is the earth and everything that’s in it And what is more—you’ll be a man, my son.”

If the average man and woman would learn to bear their trials and, losses with the same equanimity with which Emerson and Edison bore theirs, they would be infinitely happier and far more successful than they are. They would not dissipate their forces and lower their vitality in useless worry and anxiety; in fretting and losing their temper and letting the energy which should be doing constructive work in their lives leak away in a thousand harmful ways.

People, for instance, who lose their temper at the least provocation, getting excited over every little annoyance, do not realize the damage they are doing to their delicate brain structure. They do not know that they burn out their energy, short circuit their power, corrode the delicate brain and nerve cells, and thus almost irreparably injure the whole divine mechanism.

I know a man who in most respects is a very fine character, but he has the weakness of a fearful temper, which often reduces him to a deplorable state of mental and physical inability. Sometimes when he is in the best of moods, should a friend happen to drop a word which touches his weak point, he will fly all to pieces in a terrific explosion. He raves like an insane man, and there is nothing so mean and insulting that he will hesitate to say while the fit lasts. It is just the same in the home with his wife and children. The result is, his family felt as if they were living on the edge of a volcano, for they never know what moment there will be an explosion. And the man wastes more vitality and energy in his frequent outbursts than he uses up in his daily work.

When a man loses his temper in this way, he not only loses his vitality and energy but also his self-respect, good judgment, and good sense, and sometimes he loses his friends, his customers, and his hold on his employees. He loses the respect of those who see him the slave of his temper; he loses the prestige that self-mastery gives; in fact, with the loss of his mental balance, his poise and serenity, he loses all along the line.

Whenever you are unpleasantly excited; when you go to pieces over trifles, petty annoyances; when you yield to discouragement, the “blues,” mental depression; when you worry; when you are jealous, envious or revengeful, you are not master of yourself, for you are losing precious mental and physical force; you are losing creative ability, your mind is becoming negative, unbalanced, discordant, and no one in his right mind would voluntarily inflict such injury on himself.

Do you realize that indulgence in fits of the “blues,” frequently giving way to discouragement, despondency, melancholy, are signs that one is losing out in life’s battles, that he is not a big enough general to lead his own mental army to victory? Did you ever think my friend, that when you lie awake nights worrying over some business problem, when you most need refreshing sleep to help you solve it, that you are really acknowledging you are not big enough for your business; that you are not equal to carrying it? Are you willing to admit that you are not king of yourself, and that you must capitulate every little while to the difficulties, obstacles and trials which other men in your line conquer?

You would probably feel insulted if anyone were to tell you that you are not big enough to down the things that bigger natures down. But if you are going to let the ordinary vexations, of daily life, or the trials and afflictions which come to every human being sometime in his life, destroy your peace of mind, your poise, your balance; if you are going to permit discords which come from little annoyances’ and worries to cause perpetual friction in your home, in your business and social relations, it is true. “For when you give up to these things you admit that you are not big enough to handle them. You say in effect that they are getting the best *or* you, that they are worsting you.

Many people are so constituted that they cannot do good work until their minds are free from all problems, from all troubles or difficulties. That is, they have not learned to rise above the things that worry and vex. If a member of their household is ill, or they have financial troubles and find themselves unable to pay their bills, the morale of these people is often completely destroyed. They cannot focus their attention on their work or their duties. Their powers are thus seriously crippled, and the result is their lives are greatly handicapped. They are always looking forward to the time when there will be nothing to annoy or harass them. But that time will never come until they learn to rise above the things that are incident to the most sheltered and harmonious life.

A successful life, a happy life, does not mean that one is free from trials, sufferings, pains and misfortunes. No human being is exempt from these. The happy, successful life is the poised life, the one that rides triumphantly over all the things which dishearten, discourage and set back the weakling. The strong man plows right through

his-difficulties, holds his head up and faces his goal, no matter what obstacles confront him, for he knows that his part is to keep going, to press forward. He does not get blue or discouraged, or stop by the way to moan, groan and lament over his troubles. His way is to fight on with a brave heart, even though it bleeds.

There are silent depths in the ocean which the storms that lash the surface into fury never reach. People who have learned to control themselves, who do not live on the surface of their being, but who reach down into the depths, where, in the stillness, the voice of God is heard, where they absorb the great principles of life, are not affected by the thousand and one storms and tempests-domestic, financial, social, political, religious and so on which cause so much suffering and unhappiness, and mar so many lives. In the depths of their being they find the divine stabilizing power which carries them poised and serene even through a hurricane of difficulties.

If you would be the master instead of the slave of your passions and emotions; if you would conquer your difficulties instead of being conquered by them, go down into this central calm of your being every morning when you awake and every night before retiring, and as often as possible during the day, and have a quiet talk with yourself.

Say, "I am made in God's image and likeness. I am one with Him and all His divine attributes. He is harmony, serenity, strength, repose, and therefore I must have these, qualities, and must have power to develop them. I am master of my brain, of my temper, of my emotions. I am a part of the infinite force of the universe, and nothing can harm me or disturb my peace of mind but myself. I am immortal, a part of Divinity, and I am not going to allow the vicissitudes of life, or the accidents, the trifles and annoyances of the daily round to throw me off my center, to rob me of harmony and sever my God connection. I shall bear in mind throughout the day this truth 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' I am strength; I am peace; I am master of my passions, master of myself. While I keep my connection with God nothing can move me to anger, to hate, to envy, jealousy, or any petty meanness. I will not worry or be anxious about anything, for my Father will care for me even to the slightest detail of my life. Nothing shall separate me to-day from the Power that created and continually sustains me."

Be very positive in your statements; believe what you say, and make your assertions with absolute confidence in your power to live up to them. A wobbling, hesitating assertion or affirmation is mere waste of breath. It leaves one weaker, less able to cope with passion or trouble than before.

Some people get excellent results from autosuggestion by making a personal appeal, or addressing themselves by name.

To do this, close your eyes, imagine you see your other or divine inner self standing before you, and say as earnestly as possible, "John (or whatever your name is) you are here to make your life and work, stand for something to make yourself the finest and most useful man (or woman) you are capable of being. You need all your strength, all your resources for this task. You cannot afford to squander your energy and waste your life force in storming or fretting over little inconveniences and discomforts which have no power to disturb the balance of the poised man or woman. It is not manly, it is not dignified, to be upset by some petty, insignificant thing. You are a son of God, and big enough to throw off the irritation of any annoyance, to rise above any disappointment. You are not a helpless victim of conditions of life which are constantly fluctuating. Your personal barometer does not go up and down with the storms and sunshine of circumstances. Your mind is so poised, so serene, so entrenched in principle, so buttressed' by its knowledge of your oneness with Infinite Life, with the Source of all good, that nothing can throw it off its balance; nothing can rob you of your serenity."

The habit of dwelling upon our union with the Father, of holding the thought that nothing can separate us from our Divine Source; that He stands back of us in every moment of storm and stress, sustains and buttresses the soul as nothing else can. This is what gives strength and depth of character and raises a man above himself. It enables him to endure and to suffer without murmuring; and it encourages him to undertake things which would otherwise dishearten him.

This feeling of close union, of intimate partnership with the Creator in all the affairs of daily living, takes the sting out of multitudes of things that otherwise would initiate and worry. It gives breadth and charity, tolerance for the shortcomings of others, and does away with all desire to blame, to criticize, to condemn, because we realize that all human beings belong to the one life, and that, all is good, because all is God.

Children should be trained from the start to acquire the poise and self-control that will ease all the jolts and jars of life. They should be taught that while they may not avoid or escape the troubles incident to human life, they can so buttress themselves by a poised mentality, by an unselfish, 'patient, cheerful, mental outlook, by the cultivation of a charitable loving spirit that they will neutralize much of their natural shock and pain.

There is a latent Power, a divine force, inside of everyone of us which is capable of throwing off any unfortunate state of mind, any discouragement, however intense, any fit of the "blues," despondency of any kind, the pain or loss of any misfortune, if we only knew how to employ it; if we had been accustomed from childhood to apply it to all our hurts.

I know a woman who has been through the most painful experiences; has lost her

home, her husband, her family, her property, and yet she carries herself with such superb poise that one would scarcely realize she had ever known trouble. Loss, failure and death have been powerless to leave their devastating marks on her face. She has neutralized the sorrow poisons, the fear poisons, the worry poisons which play such havoc in most lives. Not once have I known her to lose her I serenity, her faith in the Divine Power that steers her life. She is always cheerful, hopeful, sympathetic and helpful.

Another serene soul comes to my mind as I write; an old lady who has suffered enough during her life time to kill a dozen of those women who allow themselves to be victims of their little misfortunes and difficulties; who fret and stew continually over things that cannot be avoided. For many years I saw her go through some terrible trials and misfortunes, and a constant struggle with poverty in rearing her family against terrific odds, yet I have never once known her to lose her temper or give way to discouragement. She has acquired a mental poise and serenity which lift her above not only the ordinary accidents, but the storms and misfortunes of life. She seems to dwell on the spiritual heights, against which discord and storm beat in vain. Her sweet temper, her courage and poise, her unflinching patience are a surprise to all who know her.

When we reflect that all the worrying and all the anxiety of all the people that ever lived have never accomplished one bit of good, but have wrought infinite harm, why should we continue to indulge in these things?

Think how much more strength and energy we should have to do our work, to bear our troubles and disappointments, if we would save the vast amount which escapes through all our little worry and anxiety leaks!

The greatest thing we can do for ourselves is to resolve to live happily with our troubles; to make the best of annoying, trying conditions and experiences. We can do nothing that will so reinforce our chances of happiness and success as to resolve vigorously that we are not going to allow our ambition to be thwarted, our lives to be made miserable and discordant, because we cannot have ideal conditions all the time. And it would stimulate this resolve if we were to remind ourselves every now and then that the greatest deeds in history have been performed by men and women who were suffering from all sorts of setbacks and disheartening conditions; that men and women who have risen to the top in their different lines, multitudes of them, maintained their poise and courage and struggled cheerfully on while suffering from poverty, from serious friction in the home, from unfortunate business partners or conditions-bad location, hard times, panics, failures, disappointments, treachery from those they had trusted.

Learning to live with our troubles; to take life as we find it; making the best of *everything* and always putting up a cheerful front to the world, is the only kind of philosophy that will give us satisfaction and bring us ultimate success. People who do not develop such a philosophy of life, who are constantly chafing over the things they cannot

help are like caged wild animals which are continually thrusting their heads against the bars of their cage, wounding themselves to no purpose.

The most powerful astronomical observatories are built on mountain tops, so the great lenses which sweep the heavens may, not be obscured by dust, dirt, mists, or fogs floating in the atmosphere of the lowlands. To shut out the din, the constant noises which distract the mind; to be free from the thousand and one disturbing influences in our strenuous daily life, the things which warp and twist and distort us, it is necessary to rise to the higher realms of thought and feeling, where, we can breathe a purer, more invigorating air, get in closer touch with the Divine.

The man God made ought to be big enough to rise above the petty annoyances, the little aches and pains, the disappointments of life. He ought to be so absorbed in carrying out his great life aim, so dominated by a mighty purpose, that he will not be thrust off his balance or distracted by the trivial annoyances which upset the superficial and the weak.

When self-control becomes a habit, a man is able to withdraw into himself from the strife and confusion of the traffic of the days, and the discords of life then come to his ears only in far-off echoes that do not disturb or distress him. When he has developed the spirit of serenity to such an extent that it becomes a part of him and his very presence radiates it, then he has reached a vantage ground where nothing can do him harm.

Then in some great hour of his life, when he stands face to' face with an awful trial, when the structure of his ambition and life-work crumbles in a moment, or seems ready to crumble, he will know how to be brave. Then he can fold his arms calmly, look out undismayed and undaunted, even on the wreck of what he has faithfully built, and with courageous heart and unfaltering voice he can say, as Edison did: "So let it be—I will build again."

Chapter Thirteen

Winning Out In Middle Life

Success is not a question of age, but of self-faith. Before we can win out in life we must believe in our power to win.

A FINE-looking woman about fifty years old called on me one day for help and advice. A few years before, this woman had lost a good position in a publishing house because of its failure, and since that time she had not been able to get a permanent position. An occasional temporary place on some publication which enabled her still to hold on was the best she had been able to do. Yet she was vigorous and thoroughly competent.

Why didn't she get the permanent position she had been so long seeking? Because of her age? No. It was because she had become discouraged.

When she lost her old place she felt at the outset that she was handicapped by her age, and when she applied for a new position she did not do so with that assurance, that sense of victory and power, which gives confidence and makes a good impression. Fear made her timid and hesitating and invited failure. Each failure added to her discouragement, and when she had been turned down a number of times she had come to believe the struggle hopeless, and her discouragement showed not only in her face but in her whole manner and bearing. Her mental attitude was not that of the conqueror but of the conquered. Instead of making a favorable impression on an employer she made a very negative, doubtful one, which, coupled with her age, brought an unfavorable decision, even though she was in every respect admirably fitted to fill the position for which she applied.

Was it any wonder the woman failed? Can any employer be blamed for not wanting an employee who seems to have lost her freshness and fire; who confesses by her appearance, her conversation, her manner and her every movement that she is "all in," that she is too old, that there is no more youthful spirit and enthusiasm left in her? How can any woman expect to succeed when she says in language more convincing than speech that she has none of the stuff of success left in her?

The trouble with this woman was not her age but her aged thought. The greatest handicap of both men and women in middle life, or past, who, for whatever reason, are obliged to seek employees' positions, is not their age, but their depressed, discouraged

mental attitude. I have talked, with many of them, and although they would assure me that they were not at all discouraged and believed they were going to win out, yet I could see that these assurances were not based on real self confidence but on pride. They did not want to admit that in their hearts they believed they were permanently down and out, and that with them life had been a failure, but it was quite evident that they thought so. Their discouragement and their lack of faith in themselves were written all over them. They did not put the force of conviction into their words and manner. Some blamed "fate" or "luck" or "changed times," or some other fetish, for their failure to get the jobs they were seeking, but not one realized that the cause of failure was .not in his age or in any outward condition but in himself.

No matter what your age, if you are physically fit, there is a job somewhere waiting for you. If you don't find it, it is your own fault.

If you are one of those people who when they reach the age of fifty or sixty begin to settle down to elderly ways, to drop the practices of their younger days and to excuse themselves from doing all sorts of things on account of their age, you're not likely to get a job. If you have formed the habit when asked to do any unusual or, perhaps, juvenile thing of using such expressions as, "Oh, I am too old for that"; "It is too late for me to attempt it"; "I could have done that years ago, but not now"; "I can't stand what I used to"; "I haven't the staying power"; "These things will have to be left to younger people," no employer will want you. The shrewd business man will see that you have lost your grip and will be of no use to him:

Your mental attitude would rob you of half your possibilities as an employee, for one will do only what he thinks he can.

In the graduating class at City College, New York, some time ago, among those who received their B. A. degree was a man over sixty years of age-an evening student. If this young man of sixty-who had to hold a job down during the day-had begun to think of himself as an elderly man, as one who had reached an age when it was time to take life easy, to cease competing with younger men, would he have been able to study evenings and win his B. A. degree? Of course he wouldn't. For to think you can't do a thing is to make it impossible for you to do it And to think you are old and out of the race *is* to be old and out of the race.

The man past forty, fifty, or sixty who would compete with younger men must not count the years he has lived or measure his age by them. He must not dress like an old man and go about with stooping shoulders, shuffling gait and hopeless expression. That is just the way to grow old, for age is a state of mind. It is not to be counted by years but by deteriorating ambition, waning enthusiasm. When hope dies and effort ceases, the sap has gone out of life, old age has arrived, though you are no more than forty.

Many people who have only passed fifty are like old apple trees which have ceased to bear fruit. The old trees sap the ground, taking substance from the atmosphere, the sunshine, and the chemical forces of nature which, absorbed by younger, more vigorous trees, would produce luscious fruit. Outwardly they still look like apple trees, but they are of no earthly use; they bear no fruit; they are slowly decaying within.

If you are that sort of a man or a woman, there is very little chance of your getting a job of any sort, for just as the nonproductive apple tree is of no use to the owner, so a nonproductive employee is of no use to an employer

Every employer knows that there are many reasons why thousands of good men of great possibilities do not win out in a material way. Change of location, the drift of business in another direction, changes of fashion, changes of tariff, war, high prices, prolonged illness, an invalid wife, delicate children-any of these may shatter a man's prospects or put him at a great disadvantage in life. For these, or for various other reasons, no man need feel discouraged or humiliated if he finds himself in middle life, or later, looking for a job. Indeed there is encouragement for him in the fact that never were the opportunities for the older man getting a good position better than they are today.

The Great War scrapped a lot of our prejudices and habits; forced us to revise certain rules and opinions which had hardened into dogmas, detrimental to the whole race. One of these was the old age "dead line," which arbitrarily limited the years of a man's usefulness as well as of his life and happiness. The famous Osler pronouncement, that a man's best work is done at forty, and that he should be retired from active life at sixty, though not seriously meant by Dr. Osler, was taken seriously, and gave great authority to the arbitrary age limit. This unjust and wholly arbitrary limit made it very difficult for a man past forty to get a job, and well nigh hopeless for the man past fifty or sixty.

Before the war we were constantly hearing such expressions as "This is the young man's age!" "We want young blood for this enterprise!" "Give us young men!" There was a prejudice against the man of forty or forty-five-anyone showing the slightest sign of age-that made it very difficult for him to get a job. It was literally the young man's age. But today the age limit in many instances has vanished. The call to arms drew our young men by the hundred thousand from the ranks of industry, of commerce and the professions, and the call came to the men of fifty, or sixty, aye, even of seventy, to take their places.

Just as the war brought back into active service many of the old ships and boats

which had practically been scrapped, perhaps never to be used again, so it brought back into service multitudes of men and women who had been sidetracked, thrown on the old age scrap heap because of the arbitrary age limit. Those men and women made an excellent record during the war. Many of them are still doing good work, and in the process are renewing their youth.

In many responsible executive positions, as well as in routine and mechanical ones where machinery had to a large extent taken the place of young man power, older men and women are doing even better work than younger people. The wonderful facilities previously provided by modern science, inventions and discoveries, emancipating man from drudgery, opened up many opportunities for older men and women to tend to machines and do other mechanical work formerly done by brawny young men and women. In many factories large numbers of gray-haired men and women who could not do heavy manual labor are tending machinery which is doing the work that used to be done by hand. And on the farm, where not so long ago only the strongest young men were wanted, we now see men of sixty, seventy, seventy-five, and older, driving farm machinery and doing splendid work-ploughing, raking, hoeing, harvesting, all sorts of farm work which formerly had to be done by healthy robust young men.

In the higher field of human effort where brain work is essential men past sixty, seventy, and even eighty, are doing as good work as when they were forty. I know a man past seventy, full of vigor and life, who has hundreds of young men under him, who walks through his immense establishment so briskly, and radiates so much energy, force, and life, that he attracts to himself at once the attention of strangers. His eye is so keen and his attention so alert that nothing escapes his observation.

There are many such men, 'even up to eighty years or more, on boards of directors, whose minds are alert and bright, and who are thoroughly in touch with the most up-to-date methods. There are thousands of "rising old men" in all sorts of executive positions and doing every kind of work, in art, in science, in literature, in law, in medicine, in all the professions, who are still growing, who are much more dead-in-earnest, and make much better use of their time than most young men. And in addition to the splendid work they are doing, they are interesting as no younger men can be, because they are rich in experience and ripe in wisdom.

Luther Burbank, Theodore N. Vail, Henry Watterson, John Wanamaker, Elbert H. Gary, Thomas A. Edison, John Burroughs, William Dean Howells, Chauncey M. Depew, Elihu Root, Cardinal Gibbons, and many others in their seventies and eighties, are still working with all the vim and enjoyment of youth.

Edison is apparently as youthful in spirit today as when he was a young man. He

says he rarely gets tired, and that after long periods of work without rest he can drop to sleep at a moment's notice wherever he happens to be and get refreshing sleep. It is said that he thinks nothing of running up and down stairs, two steps at a time, and doing all sorts of stunts which he used to do when a young man.

One reason why it is so difficult for many people with gray hairs to get a job is because they have fallen out of step, out of sympathy, out of interest, out of enthusiasm with the times. They live in the past. They are literally "has-beens," and up-to-date employers are afraid of "has-beens." These backward-looking people do not realize that every day brings a new order of things, and that they must keep in touch with the progressive spirit of every day, or else be pushed into the ranks of the human derelicts. No matter what his age, no one who is out of step with the progressive spirit of his time can hope to accomplish much. As Oliver Wendell Holmes said, "To, be seventy years young is sometimes far more cheerful and hopeful than to be forty years old."

Not matter what your age, my friend, whether it be twenty or fifty, if you are seeking a position, you must show that you are a soldier in life's battle: that the fires of your ambition are at their height; that you are resourceful, progressive, original, individual, equal to anyone in your line. Then, even though you have gray hairs, some employer who needs such service as You can give will be glad to hire you.

To go about from place to place with a long face, looking for work, complaining that "nobody wants a man with gray hairs," that "everybody is looking for the young and vigorous," and that "there is no more chance for the one who begins to show signs of age," is suicidal. This sort of pessimistic policy is enough to kill any one's chances, no matter how great his ability. It shows that one is falling behind in his ideas, that one is not keeping step with the main army of life. And no one who is out of step with the army of progress can hope to sell his or her services to any advantage.

It is pitiable to see a man in middle life looking like a very old man, going around hunting a job with a hopeless expression, often cynical or pessimistic, indifferent to the things which interest everybody else about him. His very appearance is a proclamation of decay, and cause enough for an employer to let him alone. It says as plainly as words can say that he has lost hope, and hope is an important agent in getting a position.

What chance is there of anyone employing those gray-haired men with stooped shoulders, with several days' growth of beard on their faces, long, unkempt hair, arid clothing covered with grease spots, one often sees slouching about the streets of a great city looking for a job? No up-to-date employer would think of hiring such applicants, even for the humblest sort of a position. I never see one of these men without wishing that I could get hold of him, give him a good grooming and a new outfit, and then train

him to hold the right mental attitude so that when he looked for a position he would go with the air of a winner, not with the air of one already defeated. I would make him hold his head up instead of walking like a failure and giving the impression of a down-and-outer. I would show him how to carry himself like a man with a lot of red blood in him, a lot of gumption and good productive material. I would make him see his own possibilities; and, whatever you may be after when you realize your divine power and possibilities you are more than half way to success.

We are beginning to understand the tremendous force of our thoughts and convictions in materializing the thing on which we concentrate. If you concentrate on failure; make up your mind that you are too old to get a job, you will certainly fail to get the job you seek. If the moment you see a few gray hairs you begin to let old age ideas and convictions creep into your head and take possession of you; if you begin to watch yourself to see if you are not failing mentally, and when you happen to have a day when you cannot work or think as well as usual, when you cannot seem to focus your thought or grasp ideas with your customary vigor, and jump to the conclusion that your powers are declining, and hold to that conviction, of course you will begin to fall off all along the line.

It is a psychological law that we head toward our convictions. What we sincerely believe regarding ourselves is true for us. If you hold the thought that your ambition is waning, that your faculties are deteriorating, you will soon become convinced that it is no use for you to enter into competition with younger men, and you will begin to take a back seat. You will voluntarily fall behind. You will not try to keep step with them. Once you do this you are doomed to be pushed farther and farther to the rear. You will be taken at your own valuation. Having acknowledged in thought and act that you are no longer the equal of younger competitors, they will naturally be preferred before you for any sort of position.

There is no doubt that to find oneself at fifty or sixty without money or position is a serious situation. But tens of thousands of men and women in the past have faced such a situation and won out. They have even made splendid successes of life. Your chances today are a thousand times better than theirs were. If you have the ambition and the will you can make as great a success of your life after fifty as they did of theirs.

Many people reached middle life before they discovered what they were really best fitted to do, and then made up for lost time by working all the more determinedly to achieve something worth while. It is all a question of bracing up to whatever situation confronts you, and making up your mind that neither age, nor fate, nor any other bogey is going to down you. With faith in God and in your own powers, you are going to win out against all odds.

The man of courage, whose ambition has been awakened late in life, or who is

struggling to regain a lost foothold, or trying, amid a host of younger competitors, to get a position, will not go about bemoaning his hard luck and railing against conditions. He will know better than to waste his energy and invite wrinkles by worrying and fretting. Instead of concentrating on his age and magnifying its disadvantages a hundredfold, he will erase everything that has to do with age from his mind and from his appearance. He will dress as well as possible. If he can't afford a new suit, he will brush and press his old one, and shine his shoes. He will visualize youthful conditions and show them in his gait and manner. He will not walk with drooping shoulders and a slow, dragging step, like a man whose energies are waning, whose youthful fires are spent. He will hold up his head and step with the springiness of a young man full of life, spirit and vigor. He will look cheerily ahead and say to himself, "God is my life. I cannot grow old in spirit, and that is the only old age to fear. As long as my spirit is youthful; as long as the boy in me lives, I cannot age. I am as strong and as capable of good work as ever I was, and I am going to be more successful from now on than I have ever been before!"

If you have reached middle life, or passed beyond the limit arbitrarily fixed as "middle life," and are an applicant for a position, your prospective employer measures you up very carefully, and he takes in all the signs of your age. No matter how good your recommendations, or how able or fit for the position you may be; if he sees that you are discouraged, these things will be discounted.

No one wants to hire a discouraged, gloomy character, especially when he has reached middle life. The employer wants energy, life, ambition. This makes it all the more imperative for the older man seeking a job to brace up, think up, and make the most of himself in every possible way. He must show by his appearance that, so far as resourcefulness and productive power are concerned, he is equal, if not superior, to his younger competitor, or he will have no chance of getting what he is after.

While an employer is considering an applicant he is all eyes and ears. His perceptive faculties, his judgment, his powers of discrimination, all are alert and busy, weighing, estimating the man and everything about him, his manner, his conversation, his appearance, his eye, his clothing. These are pleading either for or against him. The applicant is tagged all over with earmarks which the shrewd, long headed employer is taking in. If you are getting on in years, he is all the more intent on knowing how much good stuff, how much work, how much energy there is left in you. He doesn't want to employ one who already looks played out, or as if he might be in a little while. He doesn't want an employee who is thinking solely of how much the position will benefit him, but one who is eager for work for its own sake, full of enthusiasm and vim and the determination to give the best service possible in his line.

There is no sentiment in business. The employer is looking for a bargain in an employee, somebody who has got a lot of good stuff in him, not one who is seeking a

position with the thought that it will provide a place for him to die in. You have got to show the man you expect to work for that you are still a good investment for him. If your appearance, your conversation and especially your mental attitude-mark that, your mental attitude-indicate that you have reached the point of diminishing returns, that you are on the decline, that you have soured on life, you won't get the job.

If I were fifty, or sixty, and going out to look for a job, the first thing I would do, would be to have a bath and a shave. Without being foppish, I should be very careful to be neatly and becomingly dressed. After I had done all I could to make a good appearance,

I would brace myself up mentally by a heart-to-heart talk something like this:

“No, Edward Jones, you are right up against it, and there is something in you or there is not. The sooner you find it out the better. I am going after that position to-day, and before I get through I will make the advertiser see that I am the man he is after. I shall show him that I possess qualities which will more than offset the handicap of my years. I am going to win. There is a lot of life, fire and vim in me, as much as he will find in any young man. I am full of hope, and confident of success, and I will make him believe in me. I am going to show this employer he is right up against a lot of good material; that there is nothing inferior in me; no sign of deterioration or of failing powers.”

If you approach an employer in that spirit, and if you are otherwise qualified for the job” he will give it to you, regardless of your age. He will say, “Here is a man that I cannot afford to let go. He will be a real asset to my business, he will raise the standard of my house. He will be better’ for me than a younger man, because he has experience added to vim and ambition.”

There are many men past fifty in this country today, homeless and seeking jobs, who have more ability, have worked harder, striven more persistently, and have more character than others who have been successful-financially. These men may not have been able to control conditions, but they can control their mental attitude, and if they ever hope to get on their feet again they must.

There are also tens of thousands of men and women who have reached middle life without having accomplished anything like what they started out in life to do. Many of them are discouraged and in desperate need; and yet they have sufficient undeveloped ability to enable them to make a magnificent success of the remaining years of their lives. If they would only turn their back on discouragement, take heart again and face life with their early vim and courage they could do wonders.

Many of the greatest men in the world never knew what was in them, never discovered their possibilities until they had passed their fiftieth milestone. History is full of such examples. The life stories of men who have made their success, their reputation, their fame after fifty would read like romance.

Right here in this country there are numbers of men and women who were regarded as failures after they had reached middle life. They were money less, homeless, down and out, but after fifty they found resources within themselves that they had not before suspected were in them, and thereafter they made tremendous success strides.

Many people reached middle life before discovering what they were really best fitted to do, and then made up for lost time by working all the more determinedly to achieve something worthwhile. History gives striking examples of men who were failures the first fifty years of their lives but who afterward became famous.

The man who is made of good material, whose ambition is awakened late in life, or who has to struggle to regain a lost foothold, will make his very handicap a stepping-stone, turn it to an advantage, just as a cripple, or one with some mortifying defect or deficiency, will turn his misfortune to an advantage by his tremendous resolve to redeem himself from nature's handicap and to make a place for himself in the world.

Everything depends on the spirit with which we face our difficulties. If it is backed by confidence in the Divine Power that sustains us, it will drive us into the depths of our being and help us to discover powers and possibilities which, but for this supreme effort, might have remained forever latent.

Emerson says that when we commune with that which is above us we do not grow old. Certainly when we are in tune with the Infinite, when we are conscious of our oneness with the One, in touch with the Source of the all-supply, we do not deteriorate in middle life either mentally or physically.

The experience which comes with years is what brings wisdom, is what enriches the life. Personal power and wisdom should be cumulative to the last. But for our race belief of the necessity of old age, the conviction that at a certain fixed age we reach the period of diminishing returns, and that thereafter we go downhill, we could all go on working, we could accomplish wonderful things, clear to the end of life on this earth.

There are no greater foes to the aging processes than joy, hope, good cheer, gladness, faith in God and self-confidence. These are the incarnation of the youthful

spirit. If you would keep young, cultivate them; think youthful thoughts; live much with youth; enter into their lives, into their 'work, their play, their ambitions. Play the youthful part, not half heartedly, but with enthusiasm and zest. You cannot use any ability until you think you can. Your reserve power will stand in the background until your self-faith calls it into action. If you want to stay young you must think and act as if you felt young. It is the mind more than the years that age the body. "The face cannot betray the years until the mind has given its consent. The mind is the sculptor." The trouble with most of us is, we begin to sow seed, thoughts of age in youth. We look forward to being old at forty-five, and to going down hill at fifty. Whereas, if we look at life rightly, we ought only to be taking our second breath at fifty.

We cannot get away from the fact that we are not very different from our convictions. It is hard for a physician to keep a patient alive who believes he is going to die and that nothing can save him. His bodily condition follows his conviction.

When we learn to think of ourselves as always young; when we dwell upon the eternal youth principle, and declare that the truth of our being, the divinity of us cannot age, we shall not age in appearance. When we learn the great truth that no power can separate us from the God principle; when we understand the real truth of our being, that our life and health and immortality are in the God principle within us, we shall be able to resist the ravages of age which follow the old age conviction.

Chapter Fourteen

How to Realize Your Ambition

“Not failure, but low aim, is crime.”

“Ambition is the spur that makes man struggle with destiny. It is heaven’s own incentive to make purpose great and achievement greater.”

No matter how poor you may be, how humble your lot, look up. Don’t be afraid to aim too high. Keep your eye fixed upon your star. Let others ridicule, if they will, but do not let them induce you to relax the fixity of your gaze. It is this setting the eye on a single star that has distinguished the great men and women of every age.

Before a man can enter the race and be admitted to the success track, he must first of all have a definite purpose, a high unwavering aim, and he must have the courage, grit and determination to cling to it no matter what stands in the way or opposes him. This is as necessary to a successful, complete life as the character of Hamlet is to Shakespeare’s great play.

When we go through the orchards in early autumn we see the ground covered with windfalls, though it is not yet time for the fruit to ripen. Great numbers have fallen off prematurely; they could not hang on any longer because there was no more growth in them. They had lost their grip upon the up flowing sap, and the trees, tired of supporting useless drones, shook them off. A great many people are windfalls. They lose their pulsating ambition, stop growing and fall out of the ranks practically useless.

One of the saddest things in life is to see men and women with a faded out ambition, a lost life aim; men and women who started out with bright prospects, but who have allowed their ideals to become dim and blurred, their standards to drop, their ambition to sag, the fires of their energy to burn out and their enthusiasm to cool down gradually under the inexorable routine of the daily round.

While all human achievement has its root in man’s climbing instinct, there is no quality which requires more watching, guarding, cultivating, than ambition. It will not live and keep growing if it is not nourished; and the moment a man begins to disregard it

he begins to go downhill. His energy wanes; he gradually deteriorates in his personal appearance, in his conduct, in his language; he becomes slovenly in his dress, slipshod in his manner and in his work, until he finally loses all pride in himself and slides down rapidly to the bottom of the hill. He becomes a useless or a dangerous member of society, for, as some one has said: "A man without ambition is a derelict, dangerous to others and of no value to himself."

If your ambition is not thoroughly alive, if it is spasmodic, if it tends to sag, especially under discouragement, you should build it up, strengthen it in every possible way. For instance, if you are in a business firm, make up your mind to be a big business man; prepare yourself for a partnership in your employer's firm. This is a perfectly legitimate ambition which has been realized by many American boys who began at the bottom of the ladder. Then the very thought of sometime seeing your name over the door of the establishment in which you are now a clerk will give you a tremendous object to work for; and whether your name ever appears over that particular door or not does not matter so much, for you will get the training, the preparation for something else just as good or better. Whatever happens, the ambition, and the preparation for partnership will be the best possible developers for you.

The only way to climb is to keep your eye fixed on your star. Visualize the thing you want to be; keep it in your mind constantly and work for it with all your might. If you are studying to be a lawyer, a doctor, a teacher, an engineer, -whatever it is-let your aim be to make yourself a first-class one, a king in your line. The important thing is always to have a driving motive back of your work, an inspiring goal ahead, something big, something grand to look forward to, something which will stimulate your ambition, which will satisfy your aspiration.

You will find it very helpful to impersonate some ambitious person whom you admire, just as an actor impersonates a character on the stage.' It is an excellent thing also to 'hold models of our heroes in mind, to try to image them, at least so far as the dominant qualities which we lack are concerned. Walk about among your fellows as though you had a big mission in life, a splendid message for humanity, which you are going to deliver faithfully, with enthusiasm and zest. Resolve each day to do better work than you have ever done before. Carry yourself as though you were marching to victory. Give everybody the impression that you are an ambitious man, bound to succeed. Keep yourself up to the success standard physically, mentally and morally. Guard yourself and your self-improving habit from the enemies that would hold you down. Be on the watch for the slightest indication of deterioration or dropping of standards, any cheapening or lowering of yourself. If you insist on constantly living up to a high ideal your ambition will never sag.

I know a man who has won a great name and place for himself in the business

world, who has made it a practice from boyhood to set a pace for his ambition by daily heart-to-heart talks with himself, by constantly “jacking” himself up, as he calls it, to his highest level.

This man is convinced that much of his accomplishment is due to this early formed habit or relentlessly keeping after himself, urging himself continually to do the biggest thing possible to him. He believes that no man can do very big things who doesn't keep after himself, just as he would after a promising son whom he was training to fill a great place in the world. He says that if he did not keep right after his ambition; if he did not constantly prod it and set a pace for himself, in a very few months his standards would drop, his energy lag, his ideals sag, and his whole life deteriorate.

While there are many things which tend to lower and to destroy ambition, I know of no one thing outside of vice itself that will so paralyze it as the putting off habit. We all know how beautiful, how alluring early ambitions are, but if they are not followed, if we do not try to realize them in action, if we keep postponing our effort to make our dreams come true, they will begin to fade; our purpose will not be quite so forcible; our desire to achieve will not be quite so insistent, and before we know it our ambition is dead. Even after putting off only once or twice the starting of the thing we plan to do there will be a perceptible falling off in our enthusiasm for the fray.

I have in mind a young man who had great ability and a passion for law and statesmanship. Everybody who knew him believed he would make his mark, but he lived back in the country on a farm, and he kept putting off from season to season his preparation for the bar. At first his ambition was so vital, so alive that it did not seem anything could stand in the way of its attainment. But each postponement made it easier for the next and the next. Each year he resolved that, no matter what stood in his way, he would surely begin the next year, but the years went by until now the man is nearly forty and he has not yet begun what he thought would be his great life work. His vision has so faded that it is practically dead, and a possibly splendid career has been blotted out by the slow dying of ambition through procrastination.

Carlyle said: “Blessed is he who has found his work, let him ask no other blessedness. He has a work-a life purpose; he has found it and will follow it.”

If you have found your life work, the thing you are best fitted to do, and put all your energy into the doing of it; if you permit no temptation to dim your ambition, no obstacle to dampen your enthusiasm or turn you from your purpose, nothing can keep you from success.

Not everyone, however, has a talent so marked that it is easy for him to decide upon his life work. A very perplexed young man trying to decide this problem recently wrote me, saying: "If I had some definite object in view, I know I could attain it; but I really believe that, for a person constituted as I am, it is harder to know what he is fitted for, than to attain the end after he finds out. I am sure there are hundreds,-yes, thousands of youths, who would appreciate help along this line."

I know many young men and women who have been out of college for years, but who have not yet decided what their life work shall be. Some of them have taken postgraduate courses, and studied abroad, simply because they have not been able to decide. They think that if they study a little longer they will, perhaps, be better able to come to a decision. But this putting off making a choice too long is dangerous. It has been the source of multitudes of failures. It is better to start in at something while you are young, even if you do make a mistake, than to let the precious years go by without even making a beginning.

If you are in doubt about your choice of a vocation, try to get into an ambition-arousing atmosphere, with people who are doing things, who will arouse your ambition. And read good, inspiring books; the life stories of famous explorers, discoverers, inventors, scientists, statesmen, authors, artists, musicians, *etc.* The biographies of great men and women have awakened anew ambition in many a youth and led multitudes out of doubt as to their choice into certainty.

There is nothing more stimulating and encouraging than the life stories of great achievers. Many a poor boy who thought he had no chance for an education or a career, while reading the experiences of heroic souls who have succeeded in spite of enormous difficulties, has been led to ask himself, "Why can't I do it?" And he has resolved there and then to make the attempt. And he has succeeded in what he attempted when, perhaps, but for the ambition stimulus, the life-story prodder, he would have remained in doubt as to his ability and never dared to try to do anything worth while.

When you have once made up your mind to act, begin at once. Don't give your desire, your ambition, time to cool. The habit of delay is death to the initiative faculty. It paralyzes the ability to begin, and the barriers between ourselves and success grow more and more formidable as the years go by. The youth does not see the same obstacles, or they do not look so formidable to him as they will in middle life, and the more we dread difficulties, the larger they become. What was a molehill in youth will seem like a mountain later in life, when the ambition has cooled and the undertaking faculties have become numb from disuse. The eager student, the buoyant, hopeful young employee, does not realize that, unless he is ever on the watch, the older he grows the dimmer his ideal becomes, that his enthusiasm gradually oozes out, and his ambition grows duller and duller until he reaches the age which will make it almost impossible for him to make the start, to do the thing which he resolved to do in his youth.

Our life's ambition is much like the visions, the pictures which come to the writer,

or the artist. At first the vision is very sharp and strikingly distinct, but if he fails to capture it, to impress it upon his manuscript, or canvas, every succeeding vision will be a little fainter until, if not utilized, it will become so faded and so stale that it will not be worth recording.

The mere ambition to do, even the strongest determination, the most vigorous resolution to carry out some plan, will not strengthen you a particle unless you get to work on your plan or project. In fact, planning, resolving to do things, no matter how great, without the actual doing them, will weaken you. You might stand in a gymnasium and look at the apparatus as long as you live and never get a particle stronger. The pulley, weights and dumb-bells and parallel bars only develop your muscular system when you exercise with them. It is the actual doing of a thing that develops the muscle of character, strengthens the sinews of manhood, and buttresses the ambition.

Unexercised ambition is like unexercised knowledge. A great many college graduates imagine that the mere possession of knowledge will insure their advancement. But knowledge will remain mere information, memorized facts, until it is transmuted into power by actually using it. Knowledge, like ambition, becomes power the moment it is used, and not before. It might remain in the memory forever without helping you, unless you digest and assimilate it, make it a part of your being by using it.

Watch your early visions. They are prophecies of the things you have the ability to start and, to carry out, but, remember, the waiting habit, the postponing habit is fatal.

Another most insidious enemy of ambition, and of consequent enlarged and continuous achievement, is the temptation to slacken one's efforts after one has met with a little success. An ambitious young man will struggle tremendously while uncertain as to his future, while there is a doubt about the strength and practicableness of his ability. He will never let up in his effort while he is trying to make a name for himself, but it is a rare character that will push on with the same-persistency and make the same strenuous endeavor after he has once felt the thrill of success, after he feels sure that his position is assured. This is why in so many instances the artist has been disappointed because he has never been able to match his first masterpiece; why the lawyer has been chagrined because he has not been able to sustain or outdo the achievement of his first great trial, won when he was doubtful about his position, and after he had read and studied night and day for months in the preparation of his case; why the author has felt keenly the disappointment of not surpassing his first book. It is the struggle to redeem oneself from possible ridicule, mediocrity or failure that usually brings out the greatest effort. And without continuous effort there cannot be continuous achievement.

It is a great feeder and sustainer of ambition to hold in mind the conviction that

we were intended to do something grand, that we were placed on the earth to make a world contribution to mankind, to give the race something worth while; that we were put here to improve things, to make the world a little better, a little more desirable place to live in.

A noble life aim is more than an ambition preserver;. it is also a powerful health and youth preserver. It is a tonic that prevents premature aging. When the faculties are employed in working out a splendid destiny, we are happy, contented; the mind is so fully occupied that it cannot rust out or lose its buoyancy. And it is the mind that keeps the body young.

It is an easy and a very common thing to laugh at a youth who fixes his mind and his gaze on the stars while he walks the earth; but we must remember that all who have accomplished great things have had a great aim, have fixed their gaze on a goal which was high; one which sometimes seemed impossible, unattainable, even foolish, to their friends.

The carrying of a grand life purpose always in one's mind affects every day's work, because a person with such an ambition must regard each day as the formation of a block or a portion of his life building, and he will know that if the block is imperfect, if it is not correctly shaped, if it is stained or disfigured, the life building will be marred.

Everything depends upon the quality of the life ambition, the motive. You cannot become a very big man on a little picayune, dried-up motive. It takes a great motive, a high aim to make a great man.

When a youth is dominated by a fine purpose it speaks out of his face, his manner. You can detect it in his conversation, in his bearing. One can see, his purpose through his dead-in-earnestness, and this is the glory of life.

It is impossible to overestimate the influence on the character of always holding to a high aim. It keeps one from groveling; it makes one dissatisfied with the common, the ordinary. Aspiration kills the desire for the base. A great life aim, an over-mastering purpose, is the finest ambition stimulator, the best insurance against the temptations which swerve and discourage weak souls.

When I see a youth whose mind is constantly reaching up for something a little higher, a little better, who is always trying to broaden his mind a little more, always trying to inform himself, who is ever eager to absorb knowledge from every possible source, then I know that he is made of winning material, because that sort of ambition always accompanies other splendid attributes. An aspiring mind is always a growing,

achieving mind. It doesn't procrastinate, or hang back, or wait for some one to take the lead. It makes its own program, and, without hesitation or vacillation, translates it into action.

Shrewd, long-headed employers who are students of human nature do not look so much to the actual achievement of a candidate for promotion as to his probable future. They want to see how much growth there is in him, how large he is likely to become, whether he has nearly reached his limit of expansion. An experienced reader of character learns to measure this possibility. Young men have often been promoted when everybody was surprised that some others who were known to possess more skill and more experience were not; but the shrewd employer put his measuring line around the possible man, around his probable expansion rather than his actual accomplishment.

One reason why so many employees never reach the heights is because they cease trying to climb. They have never properly cultivated their ambition, never furnished the fuel that would keep it burning, growing brighter and larger. And I have noticed that the decay of ambition in youth, its early deterioration, is a sign of early decay in the individual. With the decline of ambition, power and manhood decline. On the other hand, young people who keep the fires of their ambition burning brightly, who guard their ideal, cannot help turning out well. Those who let it sag, peter out in a short time, never amount to anything. I have talked with many a youth who felt confident that he would at least be the governor of his State, and very likely would make his way to the White House. But those youths did nothing to feed their ambition, and to-day they are nobodies, of little use to themselves or the world.

No matter how conspicuous or well defined your talent, unless you exercise it continuously it will deteriorate. Nature's law, "Use or lose," is everywhere operative. There is no getting away from or ignoring it. Whether it is ambition, talent, or a seed planted in the ground, the law is inexorable. That which is not used, taken care of, or cultivated will slide backward.

The orange tree which produces the most delicious fruit, if utterly neglected, if weeds and bushes are allowed to grow up about it and sap the nourishment from the surrounding soil, will deteriorate from year to year until it slides back to the wild state.

The same is true of every kind of fruit and flower and vegetable. It is also true of man. If he neglected himself for a continued length of time he would revert to barbarism. Our mental faculties, even when highly cultivated, if not used and kept bright by attrition with other minds, will very rapidly gravitate back toward the animal.

It is said that Indian boys and girls improve so wonderfully under school training that their photographs taken when they first enter school and those taken at graduation,

do not seem to be of the same boys and girls, scarcely seem to belong to the same race. The improved intelligence in the faces, the confidence of culture and refinement in the bearing of the graduates are very marked. Their higher ideals, their life purposes speak out of their faces, and yet the most intelligent and most brilliant of these young people who go back to the Indian reservations and remain there rapidly drop back again to their original condition, to the Indian blankets, to the level of the ordinary Indians with whom they live. They gradually abandon their civilized dress and manners, and fall into the old Indian ways, the Indian manner of living.

At a reunion of one of my university classes, after an absence of twenty-five years, one of my classmates who had been a model in dress and manners and deportment in college had so deteriorated in every respect that I would not have suspected he had ever seen the inside of a college. He had long, scraggly whiskers, knotted and tously hair, finger nails which looked as though they had not been manicured since he left college, and his whole person was generally unkempt. His clothing was shabby and slovenly, and his manner, speech and deportment were as slovenly and slipshod as his clothing. In fact, the man seemed to have shed everything he had acquired in college. I failed to detect any evidence whatever of his former advantages and college polish.

In talking, with him, I found that right after graduation he had moved into a back country place on an old, unimproved farm, and had buried himself in farm work, making no attempt to improve conditions, or to keep up or develop his college acquirements. He had secluded himself from society, and had become a part of the soil in which he delved, rough, coarse, uncouth. His ambition was dead. He did not seem to feel in the least troubled or embarrassed by the tremendous contrast between his appearance and that of his old classmates who had kept up their standards, who had kept their ambition bright, their ideals undimmed.

There are many things that act like an opiate upon the ambition, benumbing it, putting it to sleep and dimming the ideals by drawing a film over them. The love of ease, of leisure, living in an unambitious atmosphere, the wealth which puts one beyond the necessity of making all effort, vicious habits, dissipation, bad or irregular living habits—a host of insidious enemies, are ever on the watch to drag us down.

Few of us realize how insidious are the things which deteriorate the ambition and lower-the-life standards. Multitudes of young people who are eager to get an education, to build up an honorable career, go to school and college every year, and work hard, but after graduation they slacken their efforts. They seem to think that they are going to retain all they have acquired and that their education is complete. They do not realize that in reality it is only beginning. They over-rate what they have, and open the door to the enemies of their progress. What pathetic figures many of these young people make fifteen, twenty or thirty years later! Not one of them ever dreamed of finally landing in the failure army; not one of them but had expected to succeed; not one of them but had dreamed of a bright future, of a beautiful home life, of an honorable career. All of

them started the race with bright expectancy. When they stood tiptoe on the threshold of active life, their future looked bright and full of promise; many of them expected to do something great. But oh, what a falling off was there. Yet their fall was so gradual, the deterioration of their ambition so insidious, so unnoticed, that probably not one of them ever realized he was sliding down hill. 'Clear up to the end, they expected to do better tomorrow. They thought the future held something better for them, but they drifted along without any effort, or only a weak and half-hearted one, to wring from the present that which would have made the future what they idly hoped it would be.

You shudder at the very suggestion of the possibility that your life may be as meaningless, as lean, as poor and miserable as the lives of these spineless people who let their ambition die. It will not if you hold fast to your ambition. But how many of the promising and intelligent young men who graduate from school and college this year will be still growing, pushing ahead, twenty-five years from now? Probably a big percentage will have drifted into the ranks of mediocrity and failure. You want to make mighty sure that *you* will not be among them.

But, you object, this suggestion is keeping with an optimistic philosophy. True, but the most optimistic philosophy that ever was preached, even that of the Christ Himself, has not been able to keep ideals from becoming blurred, to keep human beings who let go of their ambition from sliding down into hopelessness, decay, failure.

Optimism that is not backed by effort in the right direction is foolishness. The Creator's plan for us is an optimistic, one; it is our fault if it is not realized. He has given us all the tools, all the means to work out a successful career.

Ambition is one of these. It is operative and active in every cell in the human body. The instinct to climb is a God-given one. The longings of the Youthful soul are the God-urge ever pulling us on toward the goal of realization. If the ambition to rise is not operative we have killed it. If we are not making progress there is something that has intercepted the natural law of our being. We ourselves are usually the something which obstructs the pull toward our goal.

The most dangerous situation in the world is that of a man who has let go his hold, who will not try to help himself, who will make no effort to climb. No power in the world can do all the lifting. God Himself cannot help the man who will not help himself. Ambition is the ladder of our ascent. We must make sure that there are no weak rungs in our ladder.

Chapter Fifteen

The Web of Fate

Practically all the achievements of the human race are but the accomplishments of habit.

A Grecian flute-player charged double fees for pupils who had been taught by inferior masters, on the ground that it was much harder to undo than to form habits.

Habit, with its iron sinews. Clasps and leads us day by day.—LAMARTINE.

“I NEVER could have done what I have done,” said Charles Dickens, referring to the time when he mastered shorthand, “without the habits of punctuality, order, and diligence, without the determination to concentrate myself on one subject at a time, no matter how quickly its successor should come upon its heels, which I then formed.”

From boyhood, Washington trained himself in habits of application, of study and of methodical work. Even at the age of thirteen, he voluntarily occupied himself in copying, with great care, such things as forms of receipts, notes of hand, bills of exchange, bonds, indentures, leases, land-warrants and other dry documents. The habits he thus early formed were, in great part, the basis of excellent qualities which in manhood he exercised with so much success in the affairs of government.

With good reason has man been defined as “a bundle of habits,” for he goes through life dominated for good or ill by the habits formed in childhood and youth.

“Could the young but realize how soon ‘they will become mere bundles of habits,’ says Professor William James, “they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle, in Jefferson’s play, excuses himself for every fresh dereliction by saying a won’t count this time.’ Well, he may not count it, and a kind Heaven may not count it, but it is being counted, none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes.”

On every hand we find people who are held back far behind their possibilities by some bad habit or habits, of which they may be unconscious. They go through life disappointed because of their unsatisfied ambitions and longings, because they are not able to measure up to their ideals. They blame fate, luck, chance, anything and everything outside of themselves, never dreaming that a cable welded of little habits formed early in life is the real cause of their failure.

A clergyman addressing a large congregation of children on the importance of forming right habits, drove his talk home to the minds of his hearers by a striking illustration. Taking a little lad into his pulpit he proceeded to bind him securely in the following manner. First, he wound him round with fine cotton thread; next with twine; then with small cord; after that with rope, and finally secured him with a chain and padlock. When the captive tried to free himself he found that he could break the cotton easily, but this led to the other bonds in turn, until at last he came to the chain and padlock and found himself a fast prisoner, bound, metaphorically, in chains of habit that he could not break.

“I think,” said the clergyman, telling of his illustration, “that the boys and girls will never forget the lesson of the inevitable connection between thoughts, acts, habits, character, destiny.”

All the difference between a free man and a slave, between a growing, aspiring soul and a craven, hopeless one, often lies in that first little gossamer thread with which a habit began.

“I trust everything under God to habit,” says Lord Brougham, “upon which, in all ages, the lawgiver as well as the schoolmaster has mainly placed his reliance-’ habit which makes everything easy and casts all difficulties upon the deviation from our wonted course. Make sobriety a habit and intemperance will be hateful; make prudence a habit and reckless profligacy will be as contrary to the course of nature in the child, or in the adult as the most atrocious crimes are to any of us.”

Life itself is to a great extent a series of habits. Think how little we could accomplish in a life time, even though it should extend into the second century, but for the aid of habit, which makes such a large part of our activities automatic. When we wish to walk, for instance, we do not have to stop and think and deliberately will to put one foot forward and then the other or when we wish to drive an automobile; to swim; to get up or sit down; to perform any routine tasks of the day, such as bathing, dressing, etc., we are not obliged to plan each movement of the different muscles used in order to do any of these things. They have become matters of habit, so that we do them automatically, without thinking.

The facility with which great actors, artists, musicians, writers and great business men do their work seems marvelous to the layman, but this too, is largely the result of habit forming, of infinite repetition. The thrilling performance of some famous musician seems almost a miracle to us, but the skill that made it possible has been acquired by hour upon hour of patient practice and myriad repetitions built into habits.

Bunglers, people who are content to be mere artisans all their lives instead of artists, are those who are not willing to pay the artist's price of innumerable repetitions. Confidence in the strength of habit is in reality a large part of the artist's working capital.

It is amazing to see what can be accomplished through the right use of this repetition instinct or tendency which is always at work, while we sleep, in our least self-conscious moments, as well as in the moment of action and decision. By system, right habit forming, a youth may multiply himself and his effectiveness a thousand times. He can train, educate his nervous system through habit to do innumerable things automatically and thus save time and energy for other more important things. He can form habits which will make a clean, beautiful life practically automatic, or he can form habits which will head him straight to the penitentiary or the poorhouse.

The dominant, creative, positive character becomes so by the constant repetition of positive acts and creative thought until such brain processes have become habitual. A man may build up a forceful or a weak character, according to his habit of thought. If he holds the self-confident, self-assertive, decisive, mental attitude, he will become strong, creative; if he harbors the doubt, the hesitating, the uncertain, the distrustful, the self-effacing, self-depreciating, self-denunciating thought, he will become a negative, ineffectual man. It is just a question of which way he sets his brain by habitual thinking.

We hear a great deal about fate and destiny fixing our conditions in life, but it is really habit that does this. We do not have to choose to go in the wrong direction. All we have to do is to follow our inclination, our passion, our normal appetites, our mental inertia, and habit will do the rest. Habit never rests, awake or asleep; it is constantly winding its invisible cords about our thoughts, our character. Whether it is for our weal or our woe, habit is gradually taking charge of us. What we do to-day voluntarily we shall do more easily tomorrow, and with greater facility the next day.

What men call fate is a web of their own weaving, from threads of their own spinning—the thoughts and acts that have become habitual. Many a man who complains that success in life does not come to him, and that he has not the luck that others have, is so shackled by habits of one kind or another that it is quite impossible for him to make the progress he desires.

“A habit of mind becomes an attitude of life,” says William Allen White, “and by his ideals a man makes the circumstances over which he thinks he has no control”

No one could ever estimate the multitude of lives which have been seriously marred or ruined by the habits formed in youth of associating with people of low-flying ideals and low aims, and of reading demoralizing books that soiled the mind and lowered the ambition. Millions of failures who could have made a glorious success of life had they formed right habits at the start will agree that, “the hell to be endured hereafter, of which theology tells us, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way.”

The great difference in power and efficiency in different individuals is due to the difference in habit training in early life. One by one the cumulative power of right habit multiplies the effectiveness of the well-trained man, and enables him to make life richly worth while; the one with little or no training usually bungles his work and gets comparatively little out of life.

We can make the will do our bidding, especially in youth, and put it to any work we please. It may be applied to building a habit of truthfulness and honesty, of falsehood and dishonesty; to building a man or a brute; a hero or a coward. It may strengthen resolution and executive powers until one may almost perform miracles, or it may be dissipated in irresolution and inaction, until life is a wreck. It can hold you to your task until you have formed an irresistible habit of industry and application, until idleness and inaction are painful, or it can lead you into indolence and listlessness, until every effort will be disagreeable and success impossible.

Herbert Spencer says that the foundations of character are laid during the first seven years of life. And how easily habits are formed in those early childhood years. The habit of retiring at a certain time, of eating at regular hours, the play habit, the habit of whining or of cheerfulness, the habit of obedience, the habit of cleanliness or uncleanness, the habit of system and order or the slovenly, slipshod habit, the habit of slurring over things, or the habit of thoroughness, of doing everything as well as it can be done, or of only half doing things—all these can be firmly fixed in childhood.

Nothing, no matter how small, that is likely to become a life habit can be overlooked in the training of the young. The importance of doing everything, even to the tying of a shoestring, in the best possible way, should be daily instilled into a child's mind.

I know a boy whose shoestrings are nearly always untied. He says he cannot help it, that he cannot tie them so they will stay. The boy did not learn to tie them properly in the first place. Now his mother could have taught him in five minutes how to tie a shoestring so that it would not come untied. But she did not, and so the boy is constantly losing time because he has to stop every few minutes in order to tie his shoes.

This is a small thing, but it is suggestive.

It shows the habit that is being formed, the slovenliness that will probably characterize this boy in larger and more important things. His mother may not understand, and he may never realize, what it would mean to his future life to learn to do the simplest things just right in the first place.

Many typists never acquire any speed in their work simply because they did not, at the beginning, form the habit of using their fingers properly in typing. They are thus not only hampered in their work, but also in their earning capacity. They have to work twice as hard and as long as skilled typists in order to do the same amount of work, and must spend a great deal more energy to accomplish the same result. The one who has taken pains to learn properly has the advantage of being able to use all of his fingers on the keyboard, while the bungler can use but one or two.

It is the first step that counts in everything, and the beginning of one's life is usually indicative of what the end will be.

By means of an estimate of the average day's work of an office boy, it would be possible to get a very good idea of the sort of man he is likely to become. If he has already formed bad habits; if he is shiftless, 'slipshod, indolent; if he blunders, evades, and makes excuses, the man will in all probability have these habits woven into the fabric of his life. A poor office boy, a poor messenger, will be likely to make nothing better than a poor merchant, a poor lawyer, a poor physician, a poor farmer, a poor mechanic,-a mere bungler, or a complete failure in whatever he may elect to tinker at.

Just as Professor Agassiz, from one of the smallest bones of an extinct animal, could mentally reconstruct the entire skeleton of a creature which had lived ages before man appeared on the globe, and could tell where it must have lived, and how, and what were its important habits, so the psychologist to-day can describe with astonishing accuracy the mental makeup of a man of whom he knows practically nothing but a physical habit or two. More than this, he can predict the almost certain results of continuance in such habit or habits.

There is no other thing upon which human destiny so hinges as the influence of habit. We are the product of our habits, which after they have been practiced for some time become imperious, all-powerful. Many a schoolboy never realized that a botched piece of work, a slovenly letter, or a half-learned lesson, would appear in middle life in an iron habit he is all lost powerless to break—a habit which mars his whole success. But the law is inexorable. Every errand performed in boyhood, every letter written, every piece of work attempted, every day's study, every voluntary act of our life, has been a friend or foe, to help or hinder on our onward way.

“Many men of genius have written worse scrawls than I do,” said a boy at Rugby, when his teacher remonstrated with him for his bad penmanship; “it is not worth while to worry about so trivial a fault.” Ten years later, when he had become an officer in the Crimea, his illegible copy of an order caused the loss of many brave men.

In forming habits, we are forming not only our future environment and destiny but our future selves.

When a young man with excellent education and fine training, perhaps to “tide him over” until he can get something better, takes a position which seems a little questionable, he has not the slightest idea that he will thereby lower his own ideals or standards of right or wrong, and is very much shocked when he discovers after a time that he is considered a liar. He never dreamed of forming the habit of lying, but the little misrepresentations—just enough to turn the bargain, to get the order—had made a beaten track in the nerve and brain tissue, until, before he was aware of it, lying had become habitual.

An eminent psychologist says: “As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and experts in all science and literature, by so many separate acts and hours of work.”

The habits of the boy are the threads from which the character of the man is woven. And it should never be forgotten that evil habits become veritable tyrants. We all know how difficult it is to break up the simplest habit which has become a part of our daily routine, a part of our life.

A story is told of Tennyson that, when friends teased him because he could not give up tobacco, he said: “Anybody can do that, if anybody chooses to do it.” His friends still continued to doubt and tease him. Finally, he said: “Well, I’ll give up smoking from

tonight,” and he threw his pipe and tobacco out of the window. The second day he was moody, the third day no one knew what to do with him. That night he went into the garden, picked up what he could of the tobacco, stuffed it into the broken pipe, regained his good humor, and from that time nothing more was said about his smoking.

The beginning of a habit is like an invisible thread, but every time we repeat the act we strengthen the strand, add to it another filament, until it becomes a great cable and binds us irrevocably thought and act.

“In every mental act,” we are told, “the brain cells arrange themselves in a definite manner and with every repetition of the act the arrangement becomes more and more automatic and easy, and repetition more certain. There is an inclination in the nervous system to repeat the same mode of action at regularly recurring intervals. Physicians tell us that nervous diseases have a marked tendency to observe regular periods. If we repeat any kind of mental operation at the same hour daily we find ourselves entering upon it without premeditation when the time approaches.”

The chief object of education and habit forming, from youth onward, should be to train the nerves, brain and ‘system so that they will ever after be our allies instead of our enemies. Our life-work, our life itself will be a masterpiece or a botch, according to each little habit we form.

If you want to become the largest, completest man or woman it is possible for you to be, acquire the daily self-improvement habit, the habit of aspiring, of broadening and enriching the mind, of constantly enlarging the life in every direction.

For instance, in the matter of reading alone, think what it would mean always to choose the best reading matter within our reach instead of reading anything that happens to come along! Good reading gives the whole life an upward trend. Familiarity with the best literature very quickly makes itself felt in the individual. It gives mental breadth and tolerance, an air of refinement and general intelligence.

The habit of choosing upward in our friendships is of equal importance. If we choose friends who can lift and inspire us; if we associate as much as possible with those of a broader horizon, of a greater general intelligence, people who have had greater advantages, larger opportunities for acquiring knowledge than we have had, we will be in a perpetual school for the absorption of ideas, for the unconscious imitation of fine character habits.

The habit of always choosing the highest within one’s reach, of doing the best thing possible under the circumstances, cannot be overestimated. Unconsciously you grow stronger and more effective, not only along the line of your career, but also along every line of character and achievement.

It is easy for one to live nobly when he has formed right life habits, when he is inspired by principles. He lives rightly almost automatically; the momentum of habit carries him along. If he has always tried to do the right thing in every place and under every circumstance, the very best he knew; if he has formed the life habit of doing everything to a finish; if he stamps the trade-mark of excellence on everything that goes through his hands; if he keeps his thought pure and high, his mind open and generous, fearless and honest; if he keeps his ideals looking upward, he will be a marked man. Every day of his life will add a new chapter of improvement to his character. He will be a success in every sense of the word.

If you haven't had the advantage of right training in childhood, or have contracted habits in youth or in later life which are hurtful to you, you must either make up your mind to break them or else lose your chance of being the success you can be.

It is not an easy matter to overcome a habit of long standing. But the fact that it can be done-at any age-has been proved by thousands of men and women who conquered habits that had almost wrecked their lives. The power of divinity within you is greater than that of the power of any injurious habit or practice, no matter how strongly entrenched it may be in your life.

The trouble with most people in trying to break away from bad habits or to create good ones is that they do not use their divine power. They do not realize their latent strength, and do not make a loud enough call upon the great within of themselves, their higher, more potent selves. They do not half exert their will power, that great lever which God has given man to enable him to lift himself up to a godlike state. Their resolutions are weak, wishy-washy. They do not put vim enough, grit enough, into them.

John B. Gough, the great temperance lecturer, who by heroic will power had freed himself from the terrible grip of the drink habit used to tell how a friend of his broke away from smoking, over-indulgence in which had shattered his health.

This man's craving for "just one smoke" was often so great, Mr. Gough said, that he would chew chamomile, gentian, even toothpicks, to deaden the physical gnawing of his desire. One day, in a moment of weakness he bought a plug of tobacco and put it into his pocket, not to chew, but, as he expressed it, "for company." The temptation, however, was too close to him, and he took the plug out of his pocket determined to have "just one chew." But, before putting it into his mouth, the divinity within him stirred and he looked at it for a moment. Then his will came to his assistance, and throwing the tobacco from him he cried, "You are a weed, I am a man. It will master you if I die for it I"

And he did master it, by continually asserting his manhood, and his power over it.

Say to whatever habit is hampering you or hindering your progress, as this man did, "I am a man. I will master you if I die for it!" Hold steadily to the conviction of your power over it. Say to yourself: "There is something divine within me, the God man that bears the stamp of my Creator, that which makes me perfectly well able to overcome this thing, which can have no power over me but what I give it. From now on it shall have none. I am master of myself and my habits. I will tolerate none but those that help me."

One reason why so many people fail to overcome habits that are seriously injuring their manhood or womanhood and holding them back in life is that they do not assert their power over them. They do not exert their will, or they resolve to quit a habit only for a certain time.

Now there is only one way to kill a bad habit, and that is to strangle it by cutting off the food which nourished it. Don't handle a bad habit tenderly, or try to break it off little by little. Make your attack on the enemy wholly and confidently. Follow the method suggested by Professor William James to free ourselves from the power of an old habit, and to form a new one.

"We must take care" he says, "to wrench ourselves from the old habit with us strong and decided initiative as possible. We must accumulate all the possible circumstances which shall reinforce the right motive. We must put ourselves assiduously in positions which encourage the new way. We must make engagements incompatible with the old. We must develop our resolution with every aid we know. This will give our new beginnings such a momentum that the temptation to break down will not occur as soon as it might, and every day during which a breakdown is postponed adds to the chances that it will not occur at all. We must, however, never suffer an exception to occur until the new habit is rooted in life. Each lapse is like letting fall a ball of string which one is carefully winding up-a single slip undoes more than a great many turns will wind again."

This is the law of habit. Give your bad habit the least indulgence and it will quickly reassert its power over you. The only way to quit is just to quit and firmly resolve that you will have nothing to do with the thing that is hurting you. If you seriously commit yourself to your resolution and burn your bridges behind you, this very committal will call to your aid mighty hidden resources of whose very existence you were, perhaps, ignorant. :But as long as you leave open a way of retreat, and think that perhaps when the temptation of the old habit becomes too strong you will indulge just a little, you weaken your chances of mastery. As long as you temporize or compromise with the enemy you will not get the full benefit of your greatest resource -the divine power within you.

No matter how strong its temptation, you can train yourself by suggestion and affirmation to hate the thing which is marring your life. Your subconscious self will listen to and obey your suggestions. Even while you sleep this untiring ally will work for you. Dr. Elwood Worcester, leader of the Emanuel movement in Boston, says he cured children of many bad habits by making good suggestions to them while they slept.

“My method,” he says, “is to address the sleeping child in a low and gentle tone, telling it that I am about to speak to it, and that it will hear me, but that my words will not disturb it nor will it awake. Then I give the necessary words, repeating them in different language several times. By this means I have removed childish fears and corrected bad habits. I have checked nervous twitchings, anger, violence, a disposition to lie, and I have improved speech in stammering children.”

Before you go to sleep, when you awake in the morning, and frequently during the day, make the suggestion to your subconscious self that you are the master of the habit that is trying to conquer you. Say to yourself, “I am the conqueror, not the conquered. I am a divine force, not the weak, abject slave of a tyrannical habit. I claim my birthright as a son of God. I am a man, strong, successful, happy, free to do as I will. I am the captain of my soul, of my body, of my life. No weak or evil habit shall rob me of the success that is my birthright.”

Whenever the habit of drink, or indulgence in a drug, or some other vicious habit says to you, “Just one more drink,” or “One more dose of that dope.” “Just one more indulgence until I can pull myself together,” drive the suggestion from you by its opposite, backed by the spoken assertion that you do not want these things; that they are the enemies of your life and success; that they are sapping your vitality, keeping you back in your work, spoiling your career. Say to yourself, “I do not need this drink. It is a deadly foe that is poisoning me.” “I will not indulge in this terrible drug, which is sapping the very source of my life, ruining my chances to be a man. I cannot make the most of myself; I can never make my life a masterpiece if I indulge in these vicious practices. I will quit them forever. I shall retain my mastership of myself. I here assert my inherited divinity, the power, given me by my Creator, which enables me to conquer any enemy of my manhood, any and every stumbling-block to my success. I am poised in divine power, I am one with the One, I can be what I will to be. I can and I will overcome everything that hinders my progress, weakens my character, or makes me less of a man.”

Few of us realize the tremendous creative power there is in autosuggestion, stout self assertion, in the vigorous affirmation of the divine power of the ego, the “I,” the “I am,” “I can,” “I will.” But those who once properly put it in practice never again doubt its efficacy. There is no bad habit however hardened that will not yield to it.

No matter what bad habits you may have formed or what weakness you wish to overcome, you will find the remedy for it within yourself. Whether the habit be a vicious one or some foolish little thing that hinders you in some way, you can get rid of it; you can turn your weakness into strength; you can conquer all the enemies of your success and happiness by bringing your divinity, the sublime power that is latent in the great within of you, to your aid.

Chapter Sixteen

The Open Door

No matter how poor you may be now, if you assume and hold the right mental attitude, the belief that abundance, not poverty, is your birthright, you will not long remain poor.

“BEHOLD, I have set before you an open door which no man can shut.”

The next time you feel blue and discouraged, when the struggle to make a living seems especially hard, when, perhaps, you see your loved ones suffering for lack of things they need but which you cannot give them, when you may incline to grow hard and bitter because you think fate is against you, just recall this divine promise: “Behold, I have set before you an open door which *no man can shut.*”

The open door means a way out of our difficulties, a solution of all our problems; and this door which our Creator has opened to us no man can shut. The promise is not for a favored few, but for all; and you yourself are the only one that can bar the door He holds open for you.

The giant anxiety of man is that regarding a livelihood. The greater part of our worries, our fears, cluster around the living-getting problem. It is one of our most serious problems, and it is unnecessarily such because of our ignorance and our lack of proper social and economic organization. In the midst of abundance these things are keeping the majority of us in poverty, anxious, even terrified, over the living—getting problem.

There are enough resources in a small fraction of the earth’s surface to make all of its inhabitants infinitely better off than the majority are today. In fact, there are no wholly poverty-stricken places. That is, there is possible wealth in the dreariest and apparently the most barren spots on the globe. Even the great Sahara Desert is rich in possibilities if man only knew how to extract them. A Garden of Eden would spring up almost anywhere, in the most arid sands, if we could only get water to them.

It is not only man’s ignorance but also his selfishness, his greed, his unwillingness to share with others, to be fair with the toilers, the hewers of wood and drawers of water that causes most of the poverty and suffering in the world. It is a monstrous thing that the great majority of God’s children go through life harassed, perplexed, unhappy over the

living getting problem when the earth is packed with immeasurable riches.

There is certainly something wrong when a few accumulate hundreds of millions of dollars and others, working far harder, go to bed hungry and cold. There is certainly something wrong when a few live in riotous luxury and the masses suffer from want and lack. There is certainly something wrong when thousands of people who never earned a dollar in their lives squander in idleness what others have earned, live in luxury upon the sweat of others' brows, but never on the sweat of their own. There is something fundamentally wrong, something back of our ignorance, of our faulty economic system, of our greed, selfishness and injustice, when midst all the marvelous potential riches of nature people constantly suffer from hunger and cold, lack even the bare necessities of life, when it is possible for all to live in comfort and happiness.

The root of the trouble is, we do not trust God's promise. We repeat the words, but we do not believe they really mean just what they express. We think the promise is too good to be true. Every little while I hear people speak of some unusual piece of good fortune as "too good to be true." They don't believe it will last because they think it is not in keeping with their past record, that, somehow, it doesn't belong to them.

The other day I said to one of these men:

"Now this is just the trouble with you, my friend, you don't believe that good things were intended for you; you don't believe that you were ever intended for prosperity, to enjoy luxuries. Ever since I have known you, you have been 'just getting along,' barely existing. You seem to think that this is the natural thing. But the very opposite is true. This is not the life that was intended for God's child. There are enough resources in the world to make every human being well off, to make him prosperous. The lack is in your own mind. There is no such thing as exhausting the source of supply for the satisfaction of every human need. You think your little bit of good fortune is too good to be true. It is foolish of you to entertain such a thought. There is nothing too good to be true for God's children."

A New England man, another of this type, recently said to a friend that he was saving for "a poverty-stricken old age." He did not look forward to being comfortable, but only hoped to have enough to give him some sort of shelter and food!

The picture he had of his future was black, heavy and joyless, merely a picture of a sordid existence-not of a life. When asked why he did not try to save for a happy, luxurious old age he said, "Well, what would be the use? I know luxury is not for me. I shall be lucky if I manage to keep out of the poorhouse!"

It is unfortunate that the Church has unconsciously engendered a totally false view of wealth. For centuries Christ has been pictured as a man of sorrows, poor, and acquainted with grief. The texts, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," and "It is easier for the camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," have been dinned into the ears of mankind so long that multitudes have come to think it wrong to possess a big fortune, that it means selfishness and a disregard of the great suffering in the 'world. There was a time when the possession of much money carried the conviction of guilt; the man who owned it was not supposed to be honest. He was not thought a safe man, not one that could be trusted with public affairs.

In all ages there has been a large class of people who have denounced wealth as demoralizing, as incompatible with the development of the highest character. They simply confused the possession of money with the *love* of money.

Today we are learning to make the proper distinction between the two, and one of the foremost aims of society is to abolish poverty with all its attendant evils. We know that instead of being a curse money, in the right hands, is a blessing. It is demoralizing only to the vicious-minded who by using it for wrong ends abuse it. We might as well condemn poisons and prohibit physicians using them to restore health, simply because so many people misuse them in making them a means to commit murder or suicide.

The Creator has given man, not a special class of men, dominion over a world teeming with riches, with limitless possibilities of development. Because some men, filled with the spirit of avarice, monopolize an overwhelming proportion to the detriment of others does not alter the fact that we are fitted by nature for the enjoyment of what the Creator has given us, for the comforts and refinements of life, thus showing that it was intended we should have them.

A person who had never seen a fish in the water would naturally conclude that its fins were adapted to a different medium than the atmosphere. In fact, its whole structure would show that it was not intended to live in the open air. The whole structure of man shows that he was intended to dominate his surroundings, to conquer his environment, not to be conquered by it. Poverty does not fit our nature. Everything in us rebels against it. We hate it. We know that it stunts our growth and dwarfs our possibilities that it tends to make us pygmies instead of the giants we might be.

The man who is out of a job, suffering all the limitations of physical and mental poverty, terrified because he doesn't know where the next dollar is coming from, because

he doesn't know when those dear to him will come to utter want, is in no condition to exercise and develop his godlike powers. When a man's mind is thus saturated with the poverty idea, with the horror of seeing the wolf at his door, he is in no condition to attract a job, to earn or attract dollars. A mind fixed on the specter of want is in no condition to produce.

When one is depressed with the fear of failure, with the shadow, or the actual suffering of want, the whole mentality sinks to a lower plane of vibration; the mind becomes negative and loses its creative quality. The discouraged, negative mind can do nothing. Before it can meet the emergency or solve the problem that confronts it, it must be lifted to the plane of higher vibration where hope and joy, faith and expectancy dwell. If the mind is kept on such a plane, where it will send out courageous, positive vibrations then it will plan, think to some purpose. It will create new conditions.

Columbus discovered America and proved that the earth was round because he was positive; courageous. He had the strength of his convictions to sail on across the Atlantic, the great uncharted ocean, when other mariners warned him he would go to the edge of the ocean and drop off. When a human being believes that there is an open door through which he can pass from starvation and darkness to fullness and light, the living-getting problem will have no more terrors for him.

“Behold I have set before you an open door which no man can shut.” is the divine promise. The Creator has set an open door before every human being which no one can close but himself. No unfortunate circumstances can do so. No disaster, no failure, no war, no fire or flood can close it. Only unbelief, lack of courage, lack of faith in God can close that open door.

We all know men and women whom no untoward circumstances or conditions, no power on earth, could permanently cast down or hold back. Like Columbus, they would allow nothing to discourage them, no tempest of misfortune or difficulty to close the open door ahead of them. Every day some brave soul whose faith and courage bear down all obstacles proves the promise true.

I recall a woman who had been reared in luxury, who, through the failure of her husband's health and the loss of his property, found herself reduced to almost absolute want. So straitened were their circumstances that this woman who hardly knew the meaning of the word work was obliged not only to do her own housework but also in some way to add to their scant income, which was not enough to supply the bare necessities of life.

She was of an artistic temperament, and the thought of household drudgery, especially cooking, was very distasteful to her. But she made up her mind that what could not be cured must not only be endured, but endured cheerfully. In this spirit she determined to make a science of her work and, if possible, a means of adding to her income. With this object in view she began to study the composition and chemistry of foods and their nutritive values. She inquired into the nature and influence of the various constituents which build up different kinds of tissue in the body. She classified the foods best suited to people in various vocations, the varieties that growing children require for the building of bone and nerve, those adapted to the needs of older people in whom the building processes have ceased, those calculated to preserve youth by preventing the tissues from hardening and the blood vessels from becoming brittle. In fact, she made herself an expert in dietetics and complete mistress of the whole question of food, including its vital connection not alone with health, but with morals, success and happiness.

So vast and fascinating a field of knowledge did her studies open to her that life took on a new meaning. Her prosaic kitchen was transformed into a magic world, a veritable fairyland of science. The labor which at first she had looked forward to with dread became a never-ending source of pleasure. She found it not alone a fruitful source of income, but a career of usefulness which fully satisfied her aspirations and made her happier than she had ever been before.

There are no obstacles, no difficulties, no reverses, nothing but yourself, that can make God's promise void. And many a man is doing just that-barring the door against himself, while he is wondering why it is not open, wondering what is keeping it barred so tightly.

If you think you have no chance; if you are convinced that there is no opportunity for you anywhere on this beautiful earth; if you do not try to enter the open door, but sit down and blame fate or luck for your plight, of course you will close the door; you will not realize the promise because you do not fulfill the necessary conditions.

One reason why the great mass of human beings live such mean, stingy, poverty-stricken lives is because their mental attitude is constantly demagnetized by their doubts and fears and worries, their lack of faith. Everywhere we see people making slaves of themselves trying to get a living, while all the time sidetracking the good things which would come their way if they did not head them off by their conviction that there is nothing much in the world for them anyway, nothing more than a bare living at the best. They are actually driving away the very things which might flow to them in abundance if they held the right mental attitude.

Isn't it pitiable to think that through lack of faith creatures bearing God's image, the heirs of all good things in the universe, should be filthy, unkempt, wearing rags and living in shanties, should be hungry, cold, discouraged, in every way wretched? It is really an insult to their Creator; it is a disgrace to drag that image of His in the mire, to keep it in degrading poverty. You owe it to Him who made you His heir, as well as to yourself, to be worthy of your inheritance-to change your conditions. Like the prodigal son, you should come back to your Father's house, where there is bread enough and to spare wealth is there, happiness is there, joy is there, success is there, all waiting for you. Are you not tired of eating the husks of poverty, of living in misery and squalor when you know the door of your Father's mansion stands open, inviting you to enter?

Take a good look at yourself, at your position, at your environment, and just remember that you have got the remedy for all your troubles right inside of you. Your faith is not in society. The corporations, the big trusts do not hold you down. You have the same building material all around you that they have. You are swimming in the great ocean of intelligence, saturated with potencies and powers for building what you wish. There are thousands of people to-day who out of the very material with which you are surrounded would fashion a magnificent destiny for themselves and put their families in opulence. There is an abundance of everything you long for right within your reach. You are in connection with the all-supply, and your thought, your ambition, your courage are the implements with which you can fashion the universal building material into anything you please. Starting right where you are, without a bit of outside help, with what tools you have, you could in a short time revolutionize your situation.

A man with a salary of seventy-five thousand dollars, who began life as a poor boy, says that one of the secrets of success is to avoid the fear of poverty and to acquire peace of mind.

Here is a good starting point for you.

Get rid of fear. It is fear that keeps you perpetually struggling against terrific odds instead of overcoming them. This fear comes from the false belief of inability to cope with the living-getting problem, the fear that one will not be able to provide for oneself, or for one's family. We do not really believe that He who notices the sparrow fall, who clothes the lily, will feed and clothe us. We fear that there isn't enough wealth in the world to go round, that somebody must suffer from lack, and that we shall inevitably be among the sufferers. As though the Father would make any distinction in dealing with his children! As though he had not provided boundless abundance for every human being!

Why we have not yet scratched the surface of the possibilities of the soil alone, or of anything else. As yet we know very little about the riches that are stored up for our use.

Think of the wealth, the marvelous blessings which we are constantly discovering in the physical sciences, in chemistry. Think of what electricity is doing for the world today, though we have only begun to touch its hidden power; and it is but one of innumerable blessings, of the sources of immeasurable wealth yet undiscovered.

We are constantly finding new treasures, new sources of energy, yet most of us are groaning and grumbling, walking about among our fellows with long, dejected faces, looking as though we were sorry we ever came here to be compelled to live a lifetime under poverty stricken, limited, distressing conditions. With boundless resources everywhere we turn, it is or it should be, wholly unnecessary for anyone to be anxious about the living-getting problem.

Supposing all the available agricultural soil could be cultivated like the famous market gardens about Paris; supposing we could have intensive farming in all agricultural countries of the world, what would be the result? Can any human brain imagine how many millions of people could be sustained in luxury upon the products of the soil? Why we have not yet touched the possibilities of civilization. We ourselves are but undeveloped children. Our greatest scientists, educators, chemists, the finest brains among us, -are like children playing with grains of sand on the seashore.

Marvelous as it is, what they have done, what they have discovered is nothing compared with the vast realms of knowledge, the limitless oceans of possibilities which are yet secrets to the wisest.

If you were the only child of rich parents who lived in a beautiful mansion, would you be content to stay in a hut on the outskirts of their estate and live on nuts and roots, or any thing you could get hold of, because you didn't believe it was intended you should have any of the good things your father and mother enjoyed? We all agree that no sane person would be so foolish. Yet, isn't that just what many of us are doing, -living mean, stingy, poverty-stricken lives when our Father-Mother-God is waiting to give us all the good things in the universe?

To get fear out of the living-getting problem, to expunge forever anxiety regarding our future needs -this is the desire uppermost in vast multitudes of human lives. But they are facing the wrong way, going away from the realization of their desire instead of towards it. Yet they wonder why they are not succeeding, why they have not become prosperous, when every step they have taken has been right away from prosperity, in the opposite direction, towards more poverty, more anxiety, more failure.

Just think of the influence upon the life of a person who never expects more than

a bare living, who is always talking of the difficulty of earning enough to make life comfortable, easy, who is perpetually filled with fear that those dear to him may come to want! This is the very mental attitude that brings the thing he fears. Job tells us that the thing he feared came upon him. It is quite true that what we fear comes to us all because we establish relations with it by expecting it, just as we do with the things we desire and resolutely try to acquire.

It is a common thing to hear students say in regard to prize competitions, "I am going to compete for the prize, but I know I shan't get it. Of course it would really be foolish to think that I would be the only one out of hundreds of students to succeed in winning the prize, but I am going to try for it anyway. Perhaps I may get it. If *so*; I shall be so much in; if not, I'll forget it."

The same is true in regard to getting positions. How often I have heard people say they were going to try for certain positions, but they knew very well they wouldn't get them. There would be so many applicants they could hardly hope to make any showing, and they knew they wouldn't be the lucky one chosen anyway, for they never did have any luck.

These people do not realize that the very expression of their doubts and fears and the expectation of losing take much from the vigor of their effort. They do not try quite as hard for what they are after as they would if they were backed up by hope, confidence, and expectation of winning. The only way to get things is to work for them wholeheartedly, confidently, with all one's might, -to play the game for all that it is worth by being all there. No man is all there when he has mental reservations, doubts, fears, an uncertain mental attitude.

The poverty from which so many people suffer is attracted by the poverty thought. In a multitude of homes, "Can't afford it," "Making things do," are constantly heard in conversation. "Oh, I can't afford this, I can't afford that. We must make this do this year. We have got to look out for the rainy day. The crops may fail. Business may be bad next year. Something may happen, and we must economize. We must get ready for the rainy day."

Of course extravagance and waste should always be tabooed. They are criminal. Wise foresight in regard to the future and reasonable economy are always necessary. But the "Can't afford it" philosophy, chronic with many people, is only the indulgence of a penurious, narrow, scrimping nature.

People who are always fearing the future, who always see rocks, shoals, and all

sorts of snags and dangers ahead, who are forever preparing for that “rainy day,” lose all the joy and happiness of life. They little realize how this “Can’t afford it” habit narrows and impoverishes their lives. The constant thinking and saying that they cannot afford this, and cannot afford that, cannot afford to go here or there, cannot afford, to buy the books and magazines and to do other things which tend to produce experience and enrich the life, make paupers of them no matter how much money they have. They are like the “Can’t afford it man” celebrated by an anonymous poet in the Chicago *Record-Herald*. ”

“He never took a day of rest, He couldn’t afford it;

He never had his trousers pressed,

He couldn’t afford it;

He never went away, care free, To visit distant lands, to see

How fair a place this world might be, He couldn’t afford it.

“He never went to see a play, He couldn’t afford it.

His love for art he put away,

He couldn’t afford it.

He died and left his heirs a lot,

But no tall shaft proclaims the spot in which he lies-his children thought

They couldn’t afford it.”

The “Can’t afford it,” habit has pauperized and starved more minds, narrowed more lives, than almost anything else. The thought that you cannot have this and cannot have that needful thing will grow upon you and, before you realize it, you will not only pinch your source of supply, but you will also acquire the reputation of being stingy and small. The everlasting whining, complaining that you cannot meet the modest requirements of your life, is a reflection upon your business ability. It is a confession that you cannot make an adequate income as other people do. It is a demonstration of your lack of faith in God’s providence.

Says the author of “Daily Helps for Daily Needs”: One evening when Luther saw a little bird perched on a tree, to roost there for the night, he said, “This little bird has had

its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David, it 'abides under the shadow of the Almighty. It sits on its little twig content, and lets God take care.'

What a splendid suggestion is here for the solution of the living-getting problem. The little bird never worries about ways and means, about a nest and food for herself and little ones. Unconsciously, it has absolute faith that all its needs will be supplied-and they are. Shall God do less for us? If we believe in the God we worship can we doubt His promise-"Behold I have set before you an open door which no man can shut"?

Chapter Seventeen

Do You Carry Victory In Your Face?

“Who would back you in a race while defeat is in your face?”

Do you know that you will never accomplish anything very great unless you not only hold the conviction that victory is your birthright, but also show evidence of it in your face, in your manner and bearing?

No man can expect to be a conqueror while he carries the confession of defeat in his face. He must not only feel like a winner but he must also appear and act like one; he must show victory in his very expression.

It is not difficult to pick out a successful man among a multitude. If he is a leader, a man who relies upon himself, every step, every movement, will indicate it. He is covered all over with telltales. There is assurance, confidence in his face and bearing. He walks like a master and talks like one. Everyone knows that he believes in himself and in his mission.

A few years ago two young men were discharged from a business house in New York at the same time. One of them came to me for advice. Before he had said a word I knew that some great disappointment or misfortune had come to him, for he showed it in his countenance. A woebegone, depressed expression marked his features. He looked as though he had lost his last friend and his last dollar. There was nothing attractive about him. His shoulders drooped, his feet dragged, and his clothing was soiled and creased. He told me that he believed he had been born under an unlucky star; that he had been employed in one place for several years, and had been faithful, loyal and hard-working, yet he had been discharged. So he could see no use in trying again, because, he argued, if he had not been able to win out in the work in which he was experienced he did not see how he could be successful in anything else. He felt convinced he was a failure, and said as he had not made good in the city, and didn't believe he ever would, he thought he had better go back to the farm, which he hated.

It was easy to see that my young caller was suffering greatly from that demoralizing disease, discouragement, and I tried to show him that no man can do anything worth while when in its clutches; that to attract better conditions he would have

to change his entire attitude and cultivate the qualities of a conqueror.

A little later I met the other young fellow who had been discharged at the same time and had had equally hard luck with my caller. He was well and neatly dressed. There was no sign of a sloppy, slovenly, discouraged spirit in him, no sign of defeat in his face. His attitude was that of a winner. There was a look of determination, almost of defiance, in his eye. He appeared so cheerful and happy I thought he must have secured a good position. He informed me, however, that he was still hunting for a job; but he declared he had not the slightest doubt he would soon find one, and a better one than he had lost. He said-not boastfully but with an air of quiet conviction that he would show the man who had discharged him that he did not know what he was giving up; that there was partnership material in him; that he had no idea of remaining a perpetual clerk or a perpetual anything else; that he intended to climb to the top; to be an employer himself, and he wanted the man who had once been his employer to keep his eye on him and watch his progress!

Today this young man is in business for himself, and I believe he is a bigger man than his former employer ever was. Time will undoubtedly show him 'at the head of a larger business, and will prove that he has greater executive ability, more push, greater initiative, more originality and resourcefulness than the man who discharged him.

Now the difference between these two young employees marks the difference between a winner and a loser. The winner is a man who gets up after he has been knocked down with more determination than before; a man who is stung into greater activity by some serious setback; a man who does not know when he is beaten. A temporary failure does not mean much to such a man; it is only an episode in his life. George Washington was beaten oftener than he won in the War of Revolution, but for Washington to lose a battle meant something else than for other generals. It meant he was more of a fighter than ever before. To lose a battle today meant for him finer victory later; it meant greater wisdom in the future, more careful campaign planning, wiser administration. Always he coined defeat into victory material, just as every man who has won out in a great way has done.

If you are seeking a position, or anything else, don't carry defeat in your face, my friend. If you do, everyone will know you are a doomed failure; and employers and people in general want winners about them, not losers. If an employer to whom you have applied for a position sees no victory signs about you he will probably say to you "I am very sorry but I do not think you can fill this place."

Remember the employer is looking for success material, for a man who can defy conditions and do things in spite of circumstances, a man who can deliver the goods. He

is looking for a fellow with initiative, stability, push and energy. He wants some one with fire and vim in his blood, determination in his nature 'and who shows these qualities to the world. Are you that sort of a man? If so, why don't you let people see that you are?

If you expect people to help you, you must not go about with failure in your very appearance. You must not give the impression that you are down on your luck and need a job badly, but that you do not believe much in yourself anyway or have much of an opinion of your ability. If you carry defeat in your face; if you acknowledge it in your mental attitude, if you carry yourself like a nobody, if you don't show any winning metal in your bearing, your attitude, your conversation; if you don't put vim and force into your life, into your appearance, your manner, the impression you will make on others will be harmful. They will have no confidence in you. If you don't radiate grit, determination, people will not believe in you, and a great deal of our success in life depends upon other people's estimate of us.

In "A Tailor-Made Man," a popular play that held the stage in New York for many months, the hero, John Paul, purely on the strength of assuming the attitude of a successful man, advances rapidly from the position of a tailor's apprentice to that of partner to a great railroad magnate.

Under a mask of comedy, the play is true to life. That is why crowds were drawn nightly to see it. While not endorsing certain of his methods, nothing could better illustrate the power of a victorious attitude towards life than John Paul's assumption of the role he desired to play.

The born winner carries himself in such a way that he gives an impression of his ability wherever he goes. People point him out as a man who puts things through, who wins out in everything he touches. The men who do big things, the history makers, carry themselves like winners; they give the impression of conquerors; we know that they are victory organized by the very impression they make on us. They have a triumphant expression in their faces; they look the part they play in life; act as men who are in the habit of doing big things.

When President Wilson was passing through New York on his return from the Peace Conference, a man said to me, "He looks right up-to-date, doesn't he? He is well groomed, well dressed, and he walks and acts like somebody of importance."

My friend, why don't you look and act in the same way? Of course, we can't all be President of the 'United States, but we can each one of us fill an important place in our own business or profession. So far as the quality of the work is concerned, we can be near the top in our line. Even though we are not the biggest in, it we can be kingly; we can carry ourselves as befits our divine inheritance. If you are a part of the Infinite Life, and we should not hold ourselves cheaply. It is a sin to go about among our fellows in a way which does not justify our relation to our Father-Mother God. It is a disgrace for us to go

about as though life were a failure or something that did not mean much to us.

You should go among your fellows, my friend, as though you were in just as important a position, so far as your life is concerned, as that of President Wilson. Your dignity, your self-respect, your divine birthright must be upheld; this is imperative upon you. You are an ambassador of the Almighty sent to this planet for some special purpose. You have a place in His great program; you have a definite part to play on the stage of life; and you must play your part like a man, like a son of the King of kings.

If your appearance and manner suggest the idea of invincibility; if those who see you feel that when you embark in an enterprise it means victory or death; that you will hold on in everything you undertake and see it to a finish, it will be a wonderful asset to you, better than any money capital or any personal influence or backing. On the other hand, if your appearance indicates that you are weak kneed, that you lack stability and staying power; if you have a crushed, defeated attitude; if you give the impression that you could be easily defeated, that you would show the white feather and succumb when the battle got hot, people will have no faith in you. They will know that you are not reliable; that you are a weak character and not success organized, and they will treat you accordingly.

Everything considered, we weigh, measure and estimate people by the impression they make upon us. The way a person faces life, his manner in general, his attitude towards his work, his life philosophy, his effectiveness in doing things, whether he gives the illusion that he is a man of great originality and action who puts everything through which he undertakes, or whether he impresses us as lacking in executive ability, in system, order and effectiveness-all these things we take into account in forming an estimate of a man. We thus size him up as a winner in life or as a loser.

Say what we will, or do what we will, success is not merely a matter of will power. Other people are unconsciously either helping us forward or pulling us backward. Their estimate of us is boosting us along or retarding our progress. What they think and what they say of us affects our credit, our business, our clients, our customers, our standing, and our general reputation.

Human beings are so tied together that no one person alone can succeed to any extent. We are all dependent upon one another, not only for what each contributes to the sustenance and welfare of society in general, but for our individual success. What others think of us will have a great deal to do with our success or our failure.

If you would succeed, make a good impression by holding the success mental

attitude. Hold the triumphant thought towards your future, towards your ideal, your dreams. Assume the attitude of the victor. Learn to radiate power. Let everything about you bespeak confidence, strength, masterfulness, victory. Let everybody who has anything to do with you see that you are a born winner.

You must never go about with a discouraged look, as though life had been a disappointment, as though you had no special ambition, as though you expected failure instead of success. If you want to stand for anything above the average; if you want to carry weight in the world; if you want to make your neighbors thankful that you live near them, you must quit thinking of yourself as a nobody, as unlucky, as a down-trodden man or woman with no chance. You must erase such a mean, contemptible picture of yourself and replace it with an image of your ideal self, your God self. If you expect to rise above your present limitation, always picture yourself as you long to be in your highest moments.

Don't wait until tomorrow to turn about face. Begin now to brace up in every respect. Keep yourself up to standard. Don't go about in a sloppy, slovenly way, like a failure. Dress up in the best way you can. Brace up, look up, struggle up. Let the world see, as you walk around, that you think well of yourself and that there is a reason for it. Let people see that you are conscious you are here on a superb mission, playing a noble part in the great life drama. Carry yourself as one worthy of your divine birthright.

It always distresses me to hear young people talk about their possible failure. It sounds like treason to their Creator. Thy, youth itself is victory, a mighty prophecy, a forerunner of a superb fulfillment. Youth means victory because everything in life of the normal healthy youth is looking upward, onward. There is no down grade to youth; its natural impulse is to climb to struggle upward; its very atmosphere is full of hope, promise for the future.

Success, in the best sense of the word, is every human being's birthright; he was made for success. To be a failure is to pervert the intention of his Creator. From the cradle, every child should be taught that he is divine, a god in the making; that he came to the earth with a message for mankind, and that when the time comes he must deliver it like an ambassador of the Almighty. Show him that wrestling with difficulties is like practicing in a gymnasium where every victory over his muscles makes him so much stronger, and makes the next attempt so much surer and easier. Let him fully understand that every problem solved in school, every errand promptly and courteously performed, every piece of work superbly done, is just so much more added to his winning power to the strength of his success possibilities.

Every youth should be trained to assume a triumphant attitude towards life, to

carry himself like a winner, because he was made to win. Then when he is ready for his life work, he should hold up his head and go forth with confidence, in the assurance that, he is destined to do some super service in the world.

If you want to build success into your life structure, quit talking failure, poverty, poor health, quit going around with defeat in your face. Talk success, think success, act like a success, look like one. Talk health, think health, and thus build health into your life, instead of disease. Visualize yourself as the man or woman you would like to be, doing the thing you long to do. Quit working for one thing and expecting and picturing the very opposite. Picture and think of the things you are after-prosperity, abundance, success, health, happiness. Quit rehearsing your ills, visualizing the ugly, and the disagreeable. Keep your mind filled with positive, uplifting constructive thoughts. Let your whole attitude, your dress, your deportment, your conversation, everything about you, bespeak the man or woman you long to be.

It makes all the difference in the world whether you approach your work cheerfully, with the air of one accustomed to conquer, with a vigorous resolution, great confidence and firmness, or dolefully, with the air of being defeated before you begin, with vacillation, timidity, doubt, a fear-filled mind.

You will be surprised to find how quickly conditions will begin to assert themselves along the lines of your dominant thought, your ideal, backed up by your persistent optimism and triumphant bearing. Your effort on the physical plane will have new zest and efficiency. You will soon begin to see the thing you are looking for instead of the thing you are afraid of, and your dreams will begin to take form in the actual.

One of the most difficult habits to overcome in mature life, and one of the most fatal to efficiency and ultimate success, is the habit of accepting defeat, of not struggling against it and winning out in what we undertake.

At first defeats are very trying and mortifying, but unless we are made of the material that turns stumbling blocks into stepping stones we gradually become used to them. Unless we are of the stuff that every defeat nerves to a renewed and a more determined effort to succeed, after a while each failure will be a little less embarrassing and mortifying until finally the habit of being beaten becomes fixed. Then our self-confidence goes, our ambition sags, and we slide easily and naturally into the ranks of the failures.

Every child should be taught the tremendous importance and advantage of the habit of conquering, of winning out in everything one attempts. The habit can be formed almost as easily as that of being defeated, and when once formed it becomes second nature to persist until we will out. When you form this habit of winning you will naturally

carry yourself like a winner.

No man has really finished his education until he has learned to live the life victorious, that is, until he has learned to face always towards victory, never towards defeat, until his habitual mental attitude is what Mirabeau's was when he said: "Why should we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, 'This is beneath me'; nor feel that anything is beyond your powers. Nothing is impossible to the man who can will."